A SUNDAY SCHOOL IN UTOPIA

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A SUNDAY SCHOOL IN UTOPIA

A MANUAL OF PSYCHOLOGY AND METHOD FOR THE SUNDAY SCHOOL TEACHER

BY

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'In the Ilande of Vtopia they vse with very greate endevour and deligence to put into the heades of their children, whiles they be yet tender and pliaunt, good opinions and profitable for the conservation of their weale. Which, when they be ones rooted in children, do remayne with them all their lyfe after.'

'The Utopia.' SIR THOMAS MORE.

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To

MRS. CHARLES DARWIN,

ELSTON HALL, NEWARK.

ΚΑΛῊ ΚΑΓΑΘΉ

PREFACE

This Book has grown out of the author's experience. For nearly fifteen years he has been directly connected with Religious Education, as Sunday School teacher, Superintendent, Diocesan Director of Religious Education, and Master of Method in a Church Training College for Schoolmasters. Everything that is written has been tested by experience.

The title of the Book is suggested by the second part of Mr. E. Holmes' Book—'What Is and What Might Be.'

In view of the uncertainty of the future of Religious Education in the Day Schools, the author believes that the responsibility thrown upon the Sunday School will be greater in the future than ever before. He believes that England will be what the next generation makes it, and that the next generation will be largely what we make it. Therefore the conscientious Sunday School teacher is to-day performing one of the truest acts of National service.

The Book consists of three parts. Parts I and II deal with psychology and pedagogy respectively, and Part III is a short Appendix.

E. F. B.

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INTRODUCTION

The Functions and Ideals of the Sunday School, and its Relation to other Branches of the National System of Education

A little London boy was once asked to give his opinion of the respective merits of his Day School and Sunday School. He replied, 'Well, in day school they do teach yer something, but in Sunday School they only mess yer abaht!' This is a view not uncommonly held though differently expressed by many people to-day, and it tends to show clearly that the Churches have not advanced along the lines of educational reform. Generally speaking, people do not regard the Sunday School as a school in the strict sense of the word. In secular education the study of pedagogical principles has been regarded as the basis of all advance. The Churches have almost overlooked it. This is astonishing, for the teaching office of the Church lies at the very heart of her commission, 'Go ye into all the world and teach,' etc.

The principle underlying these pages is that we must take the Sunday School very seriously and endeavour to make it a school in the real sense of the word. Its methods, its curriculum, its text-books, its training of teachers, must be regarded in the light of true educational principles. It is a necessary and integral part of the National system of education. Its aims are not opposed to the aim of the public elementary school, but rather complementary. The professed aim of the former, according to the Board of Education, is to build up and strengthen character, to develop the intelligence of the child entrusted to its care, and to make the best use possible of the child's school years, so that boys and girls are helped to prepare themselves both practically and spiritually for the work of life. In order to do this the elementary school must endeavour to excite in the child a living interest in the ideals and possibilities of man. It must give the child every opportunity of developing a healthy body and a healthy mind. It must build up character by example, and through the spirit of true discipline must instil into every child diligence, self-control, and perseverance in the face of difficulties. The child must be taught to esteem honour, to be unselfish, to strive after the true, the beautiful, and the virtuous. It must create a strong sense of duty and a consideration and respect for the rights and conveniences of others; for this is the root of all unselfishness and the basis of all true morals. The communal aspect of school life should develop the sense of loyalty and justice, and thus enable the children to become useful members of the community in which they live, and worthy sons and daughters of the land to which they owe their birth and infant nurture.

The above are frankly the aims of the public elementary schools, and it will be readily seen that there is nothing in them that is incompatible with the aims of the Sunday School. True Education, as I understand it, is the sum total of man's attainments—spiritual, physical, and mental. We must not apply the term for the whole process to one branch of the process. What we loosely call religious education is, strictly speaking, only a part of education as a whole.

Education is the life process—the complete whole, and may not be sub-divided into water-tight compartments. True education involves all the processes which adapt a person to his environment, and which develop in him the capacity to modify and control that environment. It is true that it may be regarded in two aspects. *In its widest sense* education connotes anything and everything done by a person or by others for good or for evil which affects him and his character from the cradle to the grave. Every moment, therefore, in that sense has an educative value.

Thus a teacher educates by his every thought, word, and action. 'Education includes whatever we do for ourselves, and whatever is done for us by others for the express purpose of bringing us nearer to the perfection of our nature.' *In its narrow sense,* education is restricted to systematized effort on the part of the teacher. It is with both these views of education that the Sunday School is concerned, and with regard to the latter we must insist that its methods must be settled only in reference to fundamental pedagogical principles.

We have to realize that the whole work of education in this country does not fall upon the day school; the Sunday School has its part to bear, and therefore is a necessary factor in education, and must be given the time and the serious consideration which it deserves. It calls for the same amount of thought, the same careful preparation of lessons and syllabuses, and the same enthusiasm which the conscientious day school teacher gives to the instruction that falls to his lot. The problem is not religion and education, but religion as a part of education. Thus regarded, the Sunday School occupies a position of great importance as an integral part of the educational equipment of the country. The people who are responsible should be made fully aware of its responsibility and of the principles upon which its work must be based, and of the methods best suited to the attainments of its aims. They must take into their consideration what the children are learning in the day schools and the methods that are there employed: that is to say, for successful Sunday School work there must be co-operation with the day school. Sunday School teachers must study the facts of mental development and choose their subject matter, and present it according to the actual needs and capacities of their children. They must be prepared to undergo special and continuous training for their work. They must realize above all that they are teachers and not merely child-minders, and that the Sunday School is an educational institution.

A serious acceptance of the above radical programme will provide us with an ideal to work towards, and will bring Sunday School teaching under the influence of those principles and methods which are the dynamic force of all secular instruction. It will demand for the Sunday School adequate apparatus, literature, and material for illustration.

Before rejecting these proposals as Utopian, it is well to consider the present state of affairs. It is stated that the Church lost half a million children during the war. If religious bodies do not regard Sunday School work as important enough to be economically organized, scientifically and systematically psychologized, and *paid* for, we must not be surprised if the children refuse to take us seriously.

The Connexion of the Sunday School with the Home, the Home Surroundings, the Day School, and Other Agencies affecting the Welfare and Education of Children

One of the first considerations in Sunday School work should be an inquiry into the kind of homes from which the children come, for the child usually reproduces the parent. An unsatisfactory child is often the product of an unsatisfactory home. Unless Sunday School Authorities endeavour to know something of the homes and parents of the children they must nevitably work in the dark, not realizing what facts are working for and against them. Usually men do not gather grapes of thorns, nor figs of thistles! After all, it is largely the parents and elder brothers and sisters who make or mar the children. Plato and Aristotle have reminded us that character can never develop to its fullest extent without a suitable environment. We simply cannot succeed until we take into account the home; know something of its normal life, its interests, its view-point of persons and things, its standard of living, and its ideals. All children first begin to look out upon the world with the eyes of the family to which they belong. If the home is sordid and quarrelsome, we must not be surprised to find those qualities exhibited in the children. A child is naturally more easily led by its parents than by its Sunday School teacher, because in the one case there is already in existence the tie of natural affection. This is why the State can never become a true foster-parent.

Now with regard to the home much more might be secured in the way of co-operation than is attained at present. In the first place there should be real help from the pulpit. Sermons should be preached about Sunday School work, not only on Sunday School Sundays and Anniversaries, but on ordinary Sundays. My experience is that as soon as one begins to preach about religious education the congregation expect an appeal for a collection. The result of special preaching about Sunday Schools has encouraged people to think that religious education is an extra to the ordinary Church activity and not an integral part of it. Parents should be told as a matter of course what their children are taught in Sunday School, and what that School is trying to do for the young life of the parish. The subject should also be one of the chief topics of the Mothers' Meeting. It is generally found possible to influence the mothers considerably by talking to them about their children. A great deal of the apparent indifference to Sunday School work is simply due to the fact that we do not take the parents into our confidence. The Sunday School is a voluntary institution. There can be no compulsion brought to bear upon parents to send their children. We cannot dictate to parents. They can only be persuaded, and in order to do that they must be seen in some way or another and talked to. After all, an ounce of mother is worth a ton of parson!

The Sunday School teachers can help materially by visiting the homes of the scholars. Home visitation by the teachers is not a work of supererogation, it is a necessary condition of success.

The Sunday School teacher who really takes his work seriously will therefore be at pains to visit the homes of his scholars. In case of illness, of course, mere friendliness demands it, but we must not wait for sickness. At first sight home visitation seems distasteful, but really it is not so. When the first natural shyness is overcome it becomes a pleasure. Parents inevitably are interested in those who are interested in their children. Sunday School teachers often assume, quite wrongly, that parents are hostile to them.

Reports of children's attendance should be taken by the teachers to the scholars' homes. Similarly, Christmas cards and Easter cards for the scholars should be delivered personally at their homes. If you take something for the child the mother is always glad to see you. Further, a simple birthday card sent through the post, and picture post cards to the children from the teacher on holiday, are sure and certain ways of winning the affection and good will of the parents. It is a very good thing to ask parents for their advice and counsel. This is a very diplomatic thing to do.

Then, again, a small sum of money spent by the Sunday School Authorities on literature for the parents would not be wasted, e.g. 'How to teach children to pray.' During Lent there might be a series of special talks to mothers about the Sunday School work. In the quiet devotional atmosphere of the Church a strong emotional appeal could easily be made.

There should also be Parents' Gatherings in the schoolroom. Teachers and Superintendents should specially invite the parents. A printed card might be sent. It is wonderful what an effect a little bit of printing has upon parents. These Parents' Gatherings should take the form of 'socials' or 'conversaziones,' and should be quite informal. The teachers should wear cards with their names written on, and it should be understood that anybody may talk with any body without a formal introduction. There should be some music of the right type, and the proceedings should end with a very straight talk, especially pointing out the value of the example set by the parents. ' Mother,' said a little child, ' when shall I be old enough to give up saying prayers, like father ? ' A mother once wished her child to go to bed and pointed to an old hen and her chickens, and said that the chickens were going to roost. ' Yes,' said the child, ' but the old hen goes first.'

Make the parents realize that you want their co-operation, that you want them to work for the Sunday School. Try to arouse the competitive spirit in them—who can get the most scholars to come to Sunday School. It is a well-known fact that the mothers of some of our Sunday scholars indulge in what is popularly known as ' gossip.' Try to ensure that the topic of some of that ' gossip ' shall be your Sunday School. If you can make a mother realize that your Sunday School is a really good thing she will be sure to tell others. Use the mothers, too, to influence the fathers. Fathers are rather a nuisance at home on Sunday morning when mother cooks the Sunday dinner. A suggestion from the wife that the father should take the children to Church has often resulted in regular Church-going.

Then, again, there might be a parents' committee in connexion with the Sunday School. A sub-committee of this nature might be formed of the Parochial Church Council, and the importance of Sunday School work could then always be kept before the minds of that body. There should also be 'Parents' Days' at the Sunday School. They should be invited to come and see the Sunday School at work, and we should see that when they do come there is something there worth looking at.

The Sunday School Sunday should be a very important day in the life of the parish. It should be called 'The Children's Festival,' the children being given the best seats on that day. There should be a reinforced choir made up of the Sunday scholars and possibly an orchestra of old scholars. There should then be special children's hymns and special preachers. Further, a procession of the children through the streets of the parish with banners flying, and occasional halts for short talks to the people, would emphasize the importance of the work.

Then there is the question of the co-operation of the Sunday School with the day school. And here I would say that we should at once disabuse our minds of the popular heresy that there is no sound religious instruction given in Council schools. My experience as Council School Inspector in a very large area, town and country alike, has taught me that this is a lie that ought to be nailed to the counter. The religious instruction given in Council schools is often much better than that given in Church Schools. In both cases the thoroughness of it depends chiefly upon the individual teacher. It is just here that the clergy might do a tremendous amount of good for religious education by befriending lonely teachers in their parishes ; and there are many. Ian Hay dedicated one of his books 'to the members of the most responsible, the least advertised, and most richly rewarded profession in the world.' The clergy, it is true, have not the doctrinal right of entry into Council schools, but if they are managers they have *a* right of entry, and much encouragement and help can be given to teachers by using the opportunity thus afforded.

In order to secure effective co-operation with the day schools—whether Church or Council—the Sunday School Authorities should take into consideration the religious syllabuses of those schools. It is perfectly futile to teach children badly on Sunday what is taught well on week-days. I venture to say that in some parishes a Sunday School is not necessary at all. It is not always necessary to have a Sunday School, but it is always necessary not to have a bad one. The syllabus of the Sunday School and day school should be complementary. What is omitted in the day school should be taught on Sunday. In the case of Council school children it is usually found that what they need most is instruction in worship and the Church Catechism. In the case of Church School children, worship is the chief thing to teach on Sundays (although a great deal more might be done in Church Schools themselves in this matter).

Further, as far as possible, and it is not always possible to go very far—day school teachers and Sunday School teachers should be persuaded to meet. Social Evenings will do much in this direction, and the various day school guilds, e.g. 'St. Peter's Guild' and 'The Guild of the Good Shepherd' and the Sunday School teachers should meet for lectures and sermons.

But besides knowing the parents and day school teachers of the children, it is necessary also for the Sunday School teacher to know the other local agencies which affect the education and welfare of the children; that is to say, the various societies and organizations to which the children belong. What is the kind of influence exerted upon the children by these societies? is it for or against the Sunday School teacher? What ought to be their relation to the Sunday School? These are extraordinarily important questions.

PART I

PSYCHOLOGY

CHAPTER I

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CHAPTER I

CHILD STUDY

The Importance of Child Study

ALL educationalists are now agreed that the study of the child is the teacher's first concern. Until comparatively recently teachers thought that the subject matter to be taught was their prime consideration. Schemes of instruction were compiled which contained information which grown-up people thought children ought to know when they became men and women. No regard was had for the psychology of childhood. The physical, mental, and spiritual condition of the child was ignored. Consequently children were made to learn subjects which were quite unsuitable; methods were employed which were suitable only for grown-ups. The main aim was to get as much knowledge as possible under the skin of the child, and some of us know from experience that the process was expedited by physical application to the skin. Now, however, we realize childhood has a perfection of its own. It is just as ridiculous to attempt to teach children what is suitable only for adults as it is to clothe children in the garments of grown-up people. Ready-made clothes as a rule do not fit; neither do ready-made lessons! A very great number of teachers' lessons in the past have been 'misfits,' and this accounts for a great deal of their futility. Incidentally, nowhere is this seen in all its absurdity more than in some diocesan syllabuses of religious instruction. They have been drawn up on a method that has no method, and the task of the teacher was a burden.

> Theirs not to reason why,
> Theirs but to do or die.

Hardly less so was the obligation of the child to listen to stories that had no connexion with each other than that of following in consecutive order in the Bible. You must awaken interest before you can properly teach, and a teacher cannot awaken interest until he has found a point of contact. This is the first canon in the law of interest. We must present to children something which appeals to them by its correspondence with their human, present-felt, longings and desires. The mark of the true teacher is knowing what not to say. Ruskin says 'the only art is to omit,' and a greater than Ruskin said, 'I have many things to say unto you, but ye cannot bear them now.' We must not teach children merely what we know they will need when they are grown up, but what they really feel they need now. The child bears the same relation to a man that a tadpole does to a frog. You must first have a good tadpole before you can have a good frog. You won't make the tadpole into a frog by cutting off its tail. Thus you can't teach babes the Acts of the Apostles, although I know a parish where it is being attempted. Similarly, you can't teach little children the Church Catechism. You may make them learn it like a lot of parrots, but a parrot never understood anything. Ask the average child what he thinks of the Catechism, and you will find it almost invariably voted very dull. It is regarded as something that must be got over, like the measles. For years and years I thought 'then' was a verb! 'What did your godfathers and godmothers *then* for you?' The Church says distinctly that the child is to learn by heart the Creed, the Lord's Prayer, and the Ten Commandments, but it does *not* say that it is to learn the Catechism by heart. What it *does* say is that it is to be 'further instructed in the Church Catechism.' Obviously a change of method is contemplated! The Catechism is a summary of the Christian Faith—it has the whole of the Bible behind it to prove its truth. But it is the *essence*, and it needs diluting before it can be properly digested by children. We do not give children Bovril neat!

The Prayer Book places the Catechism where it is for the teacher's guidance—it suggests to the teacher what the child shall be taught, but it does not profess to indicate the *method* of teaching. It is a syllabus for the teacher, not a manual of method. It consists of five parts, the first four of which are psychologically sound; the sacramental part was written by some one who probably did not understand children. That part is altogether too dry and abstract, although it is eminently suitable for well-instructed adults of full Christian experience and wide Bible knowledge. The value of this part lies in the fact that its contents may be incorporated into the teaching of the first four parts. Again, some of the explanations in the Catechism are more difficult to understand than the passages they profess to explain. 'The Desire' always seems to me harder to understand than the Lord's Prayer itself. An uncle, after a laborious explanation to a small nephew, said, 'Now, Frank, do you understand it?' The child replied, 'I should understand it, uncle, if you did not explain it so much!' I am reminded of Dr. Johnson's definition of a 'net'—'a series of meticulated mesh-work.'

The fifth part of the Catechism consists of twelve definitions. Children loathe definitions. They need ideas before definitions. To make a child learn a definition at an early age is not wise, because ideas are always growing through experience. An idea is a mental image plus background. The child has very little background. Ideas are growing things. When you give a child a definition there is no possibility of the idea growing further. Teach ideas and not definitions. The only definitions children should be taught are those that they make for themselves as a result of your teaching, and these are in their very nature transitory. I do not insist on the Catechism being learnt by heart, because, firstly, it is contrary to all true laws of education, inasmuch as it puts the abstract before the concrete; and secondly, it is contrary to our Lord's methods—who would not define; e.g. when asked 'Who is my neighbour?' He told the story of the Good Samaritan. Thirdly, it kills development of thought and reduces thinking beings to the level of gramophone records. Lastly, it destroys self-activity and responsibility for what a person believes.

In answer to the objection that it will be good for the children when they grow up, I would answer that that is not the chief concern of the educator. Our immediate concern is not to make them good men and women, but good boys and girls. Those who read these pages have probably survived learning the Catechism by heart, but a great number of people have not. If you inquire of the thousands of men and women who never darken the doors of a church you will probably find that as children they 'learned the Catechism.' In these days of enlightened educational method it simply will not do to make children merely learn the Catechism by heart. It will give them spiritual indigestion, and fill their minds with useless lumber. Teach children doctrinal truths just as they need them—one thing at a time when the need arises. Remember the homely counsel about strewing pearls. Teach them to use God's truth, not merely to repeat it. The amount of doctrine taught should be suitable to the age of the child. You can't put a quart into a pint pot. Ideas before words, and secure your ideas from the stories of O.T. and N.T. and modern instances and sum them up in the words of the Catechism. In short, the Catechism should be taught inductively.

Nature and Scope of Child Study

Children differ from adults in other ways besides the obvious ones of size and amount of knowledge. It is easy for the most superficial to see these latter differences. What we have to study is their mental differences. These are in reality greater than the physical ones, though they cannot be stated so readily. If children were only adults in miniature there would be no reason for child study, but as they differ radically from grown-up persons, there has grown up the science of child study, sometimes called child-psychology, or paidology. This study is essential for the teacher and all who are engaged in child welfare work. The first thing we have to learn is that there is all the difference in the world between the mental state of a child and that of an adult. This is not so marked in the case of other living creatures; e.g. a little fish can do almost everything that an adult fish can do; a robin is practically mature in two months; a puppy does not need to learn to walk and take food. But the child is helpless for months; and dependent upon parental control for years. The human child is the most helpless of all animals in infancy, and has the longest period of immaturity. Not only is the period of infancy longer in man than in other animals, but it is longer in civilized than in savage people, and is continually becoming longer.

The second thing to learn is that children differ, and that each child calls for special study on the part of the teacher. Rousseau was one of the first educationalists to emphasize the importance of studying children. Strictly speaking, child study is concerned with child nature in all its aspects—physical as well as mental. But the mental characteristics are the more important for the teacher, although they cannot be considered entirely apart from the bodily. Generally speaking, however, child study means the study of the child's mind.

Methods of Child Study

An enthusiastic teacher who is in the company of children during the Sunday School session, and probably also for some hours during the week, inevitably discovers a good deal about them, both in the way of general truths and also in respect of individual differences. This sort of knowledge is good, but does not carry the teacher far enough. There must also be systematic and scientific study of children. The ideal teacher is the one who has studied all that is known about the child's mind in general, and who possesses a real knowledge of his own particular children and their ways. That is, the one who knows the general principles that have been discovered by experts, and has also tested them in actual experience, in the course of which he has also become aware of the individual differences and peculiarities of his own children. It is therefore almost useless merely to read books on psychology without verifying the conclusions by first-hand knowledge of children.

A most valuable method of child study is that known as 'Introspection.' This word literally means 'looking within,' and it is an examination by ourselves of our own mental processes.

No one can ever understand the nature of mind and its laws of working by merely reading text-books and hearing lectures. The text-book may tell us what to look for and how to understand what we find. But its statements must be verified by reference to particular children and by our own experience obtained by looking into ourselves. Introspection is an art. Some master it easily, others find it very difficult. In order to introspect, one must catch oneself, as it were, unawares—in the very act of thinking, remembering, deciding, loving, hating, and all the rest. It means analysing our mental processes at any particular moment. Introspection also involves the looking back into our own experience. This is properly called 'Retrospection.' By an act of memory we can get some knowledge of ourselves as children. If we are not very old, and have good memories, we can recall some events of our past life with considerable vividness and correctness. If we can recover some of the childish letters we wrote, if we get our fathers and mothers and female relatives to describe us as we were, and the various things we said and did as children, we may obtain some idea of how we thought and acted when we were young. Introspection thus means two things, viz. the studying of our own processes in the past and in the present. We shall now indulge in an exercise on the second of these, and so endeavour to arrive at a very important piece of knowledge for all teachers.

At any moment in life, except when we are sleeping, or in a state of unconsciousness, the conscious mind is doing one or more of three things—feeling, knowing, or willing. If you analyse your mental state at this moment you will find that it is so.

By feeling we mean the powers of the mind by which we are conscious of pleasure or pain—e.g. love, anger, interest, apathy, joy, grief. That is to say, when we are the subjects of pleasure or pain, or of any other emotion, we are said to be feeling.

By knowing (cognition) we mean all the operations of the mind directly involved in gaining knowledge, such as perceiving, imagining, remembering, reasoning—the powers that are summed up by the word intellect. That is to say, when we are learning anything we are said to be exercising our intellectual powers—we are knowing.

By willing (conation) we mean all the workings of the mind concerned with the will—the active powers of the mind which are involved in all conscious effort, mental and physical, such as movement, choice, industry. That is to say, when we are doing things with a purpose, we are said to be exercising our will.

Education consists in the training and development of all man's powers, both physical and mental. The physical powers are cultivated by teaching children physical drill, physiology, and hygiene. The mental faculties are educated by training the powers of feeling, knowing, and willing.

A chart to illustrate this would be as follows :—

- Education
  - Physical
    - Physical Training
    - Hygiene
    - Physiology
  - Mental
    - Feeling
    - Knowing
    - Willing

It is with the education of the mental faculties only that we are concerned in these pages.

The part of education which deals with feeling is sometimes called aesthetic education. Its end and aim is to teach children to appreciate beauty in all its forms—which is the only means to a really pleasurable existence. The education which deals with knowing is sometimes called intellectual education, the logical end and aim of which is to search for truth. The branch of education which deals with willing is sometimes called moral education. Its ethical end is the attainment of virtue and goodness. Plato, a Greek philosopher, has said there are only three things of permanent value in the world—truth, beauty, and goodness. The same thing is expressed by St. Paul in Phil. iv. 8: 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' It is obviously the task of the Sunday School teacher to educate the child in these three directions.

These three mental states are, generally speaking, clearly marked off from one another—e.g. strong feeling in a person usually precludes calm thinking, while under the temporary excitement caused by fear, anger, joy, or pity, there is usually a blindness to reason, and forgetfulness of the past. It is a well-known fact that emotional people are usually unreasonable—e.g. many women. Again, when a person is deeply immersed in calm reasoning, he is not likely to give way to feeling—e.g. a physician's human compassion seems to be in abeyance in the presence of the study of the cause of a disease.

But while feeling, knowing, and willing are thus broadly marked off from each other, and even opposed to one another, yet in another way they are very closely connected. The mind is not, as it were, a material object that can be divided into separate compartments, but an organic unity made up of parts standing in the closest relation of interdependence. It is just the same with regard to physical food. We do not eat bread at one time, butter at another, winding up with condiments, pepper, mustard, etc., on one particular day.

Thus, when we experience bodily pain (feeling) we instantly localize the pain, or recognize its seat (knowing), and endeavour to alleviate it (willing). Again, intellectual operations are commonly accompanied by some feeling—they bring us either pleasurable or painful feeling ; they involve voluntary activity (willing) in the shape of attention or concentration. Finally, willing to do a thing depends upon feeling for its motive force. The power that drives us to do a certain action is our feelings and our emotions. A person's feelings must be stirred before you can be sure of moving him. A desire is usually followed by an act of willing. 'I want very badly' (feeling) is very soon supplanted by 'I will have' (willing).

Although in actual life it is impossible to say where one kind of mental state ends and another begins, yet in order to study the various branches of education we must separate them and study each by itself.

The really adequate Sunday School teacher is he who can develop and train for the service of God the three faculties of the mind—feeling, knowing, and willing.

CHAPTER II

DEVELOPMENT OF THE INTELLECT

WE now come to consider how the child's mind grows. In olden times people regarded the child's mind as a kind of empty cistern into which the teacher could pour knowledge at will. Others regarded it as a blank sheet (*tabula rasa*) upon which anything could be written by the teacher. Both these theories are wrong. The probability is that the child begins with no mind at all but with all the necessary apparatus for mind building. For the present we may say that this apparatus consists of a brain and five senses, viz. sight, hearing, smell, taste, touch.

The most simple and elementary form of knowledge is what is called *sensation*. A sensation is that primary change in the conscious mind which results from some external change outside it. We gain our knowledge of the world outside us by means of our five senses—'five gateways of knowledge' as they have been called. We learn of objects in the world around us by means of what are called our 'sense organs.' These are specially modified portions of the body adapted for the reception of special classes of impressions from outside and their conveyance to the brain, e.g. the eye, the ear, the nose, the tongue, the nerves on the exterior of the body. A change occurs in these organs of sense—we see something, or hear something—this change is communicated by nerves to the brain and we experience a sensation. Now the various powers of the mind by which we are conscious of these changes outside us are called the senses, e.g. by means of the sense of sight we apprehend visible phenomena. Thus to experience a sensation there must be a change in one or more of the organs of sense, whereby the nerve terminals supplied to that organ are stimulated, the connecting nerve is thus excited, and the impression is conveyed to the brain. Here the physical part ends: it becomes somehow translated into consciousness, and we say 'I see,' 'I hear,' or 'I feel.' But in what way this happens it is impossible to say. The exact connexion between mind and body is a mystery, and will probably ever remain one.

Thus the simplest and earliest form of mind-building is the consciousness of change: more exactly it is the recognition of unlikeness. An infant in the cradle learns first to be aware of differences, e.g. the appearance of a bright light in the darkness—a change. Thus knowledge is based upon a recognition of dissimilarity.

Strictly speaking, there is no intellectual activity in receiving a sensation. The most elementary form of intellectual activity is when the mind refers a particular sensation to a particular object which causes it, e.g. I may feel a sharp pain—that is sensation, but if I can say that it is a pin sticking into me, I have traced the sensation to its cause, and this is an act of *perception.*

As I sit writing I hear a bell calling students from one lecture to another. I recognize that bell by the sound of its ringing. It is an involved process, but that will suffice. Perception, then, is the interpreting of sensation. The result of this act of perception is called a 'percept.'

Thus we see that sensation is a simple mental state—the mind is passive. Perception is a complex mental state—the mind is active. It is seen, therefore, that sensation is the basis of perception. But with the possible exception of a short period in very early childhood it seems likely that the conscious mind has no experience of a simple sensation, but immediately refers sensations to their causes, and before they can be recognized simply as sensations we turn them into percepts.

Now in modern teaching we present objects and pictures to the child for his examination.

Psychologically we are developing the child's power of perception. You give a child a model—he examines it, he takes it in his hand and turns it over and over, he lifts it, he shakes it. He leaves no stone unturned to find out what the thing really is. By the means of knowledge which come to him through the avenues of sense he understands the object. This is why it is much better to show a child something than to give a definition of it. Teachers must always remember that children best get their knowledge of objects from objects themselves at first hand, and not second hand through description of them by others. Not definitions, but first-hand contact! Perception, then, is an intellectual process—the mind is active. It is sensation plus thought.

We have to train children's power of perception. In the physical as well as in the spiritual world there are those who 'having eyes, see not, and having ears, hear not.' Ability to perceive accurately depends partly upon the possession of good sense organs—if a person is nearly blind he cannot properly perceive objects presented by the sense of sight. It also depends upon interest and the habit of observation. You cannot perceive the beauty of a landscape unless you are interested in nature. You must also 'observe,' that is, fix your attention especially upon the object, and so use all the mental energy available in the contemplation of the object.

When we recall a percept in memory we have what is called a *mental image.* For instance, I may ask you to think of a horse. You immediately recall to mind a creature with four legs, etc. That is a mental image of a horse. You can also recall sounds, and smells, and tastes, but not so well, as a rule, as sights. We shall refer to this again when we deal with memory, because the power to recall sights, sounds, etc., depends upon having a good memory. A mental image is therefore a revived percept, or group of percepts—an approximate copy of a former percept or group of precepts.

It will be noted that a mental image is not so vivid as a percept. We can have an image without the presence of any external object. Madmen confuse images with percepts when they see all sorts of horrors.

An *idea* must be distinguished from an image. If, again, I ask you to think of a horse, you first have a mental image but your thoughts immediately go on to everything that is connected with the horse—its use, its owner, where it lives, etc. Everything you can think of in connexion with the horse is an idea of the horse. It will be seen that ideas depend upon perception and past experience. Ideas are thus growing things and vary according to experience.

There is still a higher form of intellectual activity which is used by more developed and mature minds. It involves what is known as the process of *conception*. This is the process of forming a general notion or general idea or concept of those common attributes, the possession of which gives an object the right to the name it bears. It is the power to think individuals into classes, the power to think the many into the one. It is purely a mental process. A general notion or concept is the idea in our minds answering to a general name, e.g. soldier, man, animal. It will be seen that the process of conception involves two things, viz. abstraction and classification.

Abstraction is the withdrawing of the attention from certain things in order to fix it on others. It enters into conception by enabling us to attend to the points of agreement and neglect the points of difference, e.g. the light of luminous bodies, candle, gas, sun, fire; the roundness of round bodies, orange, apple, globe, ball. The power of abstraction begins very early in life, e.g. a child recognizes its mother's voice as being the same through all the changes of loudness, softness, pitch; or her figure in all changes of light, distance, and posture. But its development is slow until about the twelfth year. From that time the mind begins to have a clearer grasp of the more abstract notions, such as those of moral qualities, e.g. honesty. In the earlier period of infancy the number of concepts formed is comparatively small, and these are only such as involve the presence of numerous and obvious resemblances. Otherwise the small child readily confuses individuals with classes. He calls any man 'daddy'—any small animal a dog: anything he can put into his mouth he regards as eatable.

Classification is the art of naming things. A name is a general sign or symbol which can stand for any one of an indefinite number of things. Every name that we apply to a number of objects is a declaration that we notice agreement among the objects. Without the aid of names the mind could not arrange things in classes.

The Teacher and Conception. Training in abstraction and classification should be as far as possible by means of concrete illustrations—the rule being concrete before abstract. The method of teaching by actual exhibition of objects is sometimes called Intuitive (Latin: *intueor,* to look at). And in this connexion an intuition is the complete mental picture of an object presented to the view with all its circumstances and surroundings. (There is another and more common use of the word intuition, in the sense of the capacity to apprehend truth without reasoning.)

The teacher can assist the development of the power of conception in a child by providing exercises in the classing of objects, e.g. picking out bricks, marbles, out of a heap. It is important to supply a sufficient variety of instances in order to establish the idea of a class, and such examples should be common and familiar rather than abnormal and rare.

Children might also compare groups of a number of different objects variously arranged, e.g. the number *three* by three beads, three boys. Another exercise is the explaining the meaning of words, especially the formation of notions which cannot be reached by direct inspection of objects, e.g. in religious instruction—the art of setting forth the meaning of a new term by well chosen concrete examples in the Bible: the notion of dishonesty from the consideration of Jacob, Judas, Ananias and Sapphira. One of the distinguishing marks of a good teacher is the facility of finding suitable instances to teach the meaning of abstract terms. In order to develop the power of conception teachers must always watch and control the child's use of words. Looseness and vagueness in speaking indicate a slovenly habit of thinking, that is, a faulty power of conception.

Speaking generally, things should come before names, ideas before definitions, the naming of objects grouped together should be subsequent to the operation of comparing and classifying, and the giving of the name to a number of objects, or qualities, should be supplemented by a definite pointing out of the most important points of resemblance.

Attention

In all our teaching the attention of the children is absolutely necessary or we shall fail entirely. The important subject of attention has a just claim upon the study of the Sunday School teacher. Attention is the directing of the mind to any object of thought—not necessarily to an external object. It is a narrowing of the field of thought or vision so as to focus the mind's activity with special intensity upon some limited portion. Attention literally means 'stretching towards' (*ad tendere*). When we 'attend,' our mind stretches towards some object of thought. The first condition of effective teaching is that the class should pay attention to the lesson. A teacher may be in earnest about his work, his lessons may be carefully thought out, his knowledge of his subjects may be extensive, yet all his efforts to teach will be frustrated if the pupils do not as we say, 'pay attention.' As a matter of fact, a child is always attending from the moment it wakes up until it drops off to sleep at night, and even then probably another part of its mind is attending. Often the failure of the teachers results from misapprehension of the varied nature of attention, and the conditions upon which it depends. We are apt to blame children for a fault which is our own. Generally speaking, the first place to look for the cause of inattention is in the teacher, and not in the pupils. There are, of course, cases where children's temperaments predispose them to wilfulness—from such we can hardly expect the same degree of attention as from children better disposed. And here I would say emphatically that the former class of children should simply be compelled to attend to the lesson. The tendency in modern education seems to be to make everything so attractive to a child that he likes to do it. The natural result is that if a child does not like to do a particular thing he does not do it. This is very bad training, for later on a child must inevitably come into contact with the hard facts of life, and then he is compelled to do many things which are opposed to his natural inclination. Such children should be made to give their minds to the subject in hand, for just as the powers of the body are strengthened by exercise so the mental powers develop by being used. Attention is no exception to this rule. We form habits by repeating actions. So with attention the mind becomes habituated to attend because of repeated acts of attention. In striving to form a habit of attention we have to persevere until 'use becomes second nature.'

The mental condition of attention is a response to some stimulus. This may be from within or outside the mind. That is to say, attention may be called into being by some desire within the mind—an internal stimulus, as when we make ourselves pay attention to a dull book or dull lecture; or attention may be called into being by something outside us—by an external stimulus, e.g. when we hear a gun fired. If the stimulus come from within then it is due to an act of the will and is called 'Voluntary' attention. If it is from outside the attention is called 'Involuntary,' as when a child catches sight of a brilliant light and at once follows it with his eye. Involuntary attention then is the result of the attractiveness of some external stimulus. This kind of attention is purely automatic, but voluntary attention is induced by an act of the will: it springs from within: is prompted by some impulse, such as that of a desire to know the contents of a book, or a wish for self-improvement. The power of fixing the mind persistently on some object or idea, resolutely shutting out everything else is often called 'concentration.' It is the highest form of voluntary attention. And of course real intellectual power turns on the ability to concentrate the attention.

The earliest form of attention is involuntary, and it is to this we appeal by means of pictures, etc. Its direction is determined by love of change or contrast. The teacher must remember that a child's power of voluntary attention is only rudimentary, therefore everything which distracts the child's attention from the lesson should be removed. In many Sunday Schools teachers have no chance of securing attention because of distracting influences, e.g. close proximity of other classes, other teachers' loud voices, superintendent constantly ringing a bell, or walking round the room to mark registers, bad arrangement of classes, hard, uncomfortable seats, fetid atmosphere. All these are matters for reorganization and should be dealt with by the Sunday School authorities. The first problem of all to be faced is the removal of distracting influences, both mental and physical. The younger the children the more is this necessary. But even if there are no distracting influences, it is necessary to present the instruction in an interesting and attractive form. We begin by arresting the involuntary attention of the child by the attractiveness of the subject, then unconsciously that attention is transformed into voluntary attention by the interest with which the teacher clothes his subject, and so we aim at making it easy for the child to turn its will to subjects whose attractiveness is less obvious and immediate. One great end of true education should be to develop by exercise the power of voluntary attention.

If teachers wish to secure the attention of their children they should avail themselves of the innate curiosity of their pupils. That is, they should use what God has provided in the children. The very fact that a child is curious shows that he can be taught. It is the Maker's guarantee stamped upon the child that he is teachable. A teacher should encourage this propensity by investing his teaching with a spice of wonder. Curiosity is a desire for knowledge. Children like nothing better than to be allowed to examine something. Much of their destructiveness and even cruelty is often due to curiosity. For instance, the child is not content until he has found out how his new toy works, even though this investigation involves destruction. It then becomes what we call mischief. Sometimes, of course, mischief is pure desire for destructiveness. But often it is merely curiosity not directed. A man once asked, 'How can I prevent my boy from eating green apples?' The answer is, 'Give him red ones.' Curiosity to the mind of a child is what appetite is to his body.

'Curiosity in children,' says Locke, 'is but an appetite after knowledge and ought to be encouraged as a great instrument nature has provided to remove the ignorance children are born with.' For this reason, as well as for others already mentioned, children should be encouraged to ask questions. If the teacher cannot answer he should admit it, and promise to find out. When the question is unanswerable he should say, 'We do not know.' This is Bishop Creighton's advice. Teachers, then, should direct the natural curiosity of children and turn it into useful channels. We should, as it were, go out with them on voyages of discovery. 'Let us see,' 'Let us find out,' should be frequent expressions in the mouth of a teacher. In a very literal sense we must be pedagogues—'boy leaders'—leading them in their efforts of investigation. Teachers should keep the children in an attitude of expectancy—disclosing only a little at a time of what they wish the children to know so as to whet their appetites for more. Explain as little as possible—children should be led to find out for themselves as far as possible. Self-effort is what we should aim at. Never tell a pupil anything that he may reasonably be expected to find out for himself. "'Let the boy win his spurs' is as applicable in the schoolroom as on the field of Crécy."

Teachers should also secure the co-operation of the children. This is a result of putting into practice what has been said above. Activity is necessary and natural in child life. 'Satan finds some evil still for idle hands' and brains 'to do.' Action is a great teacher. Doing is better than mere listening. A healthy child left to his own devices will probably become destructive. Parents often think that their children must always be destroying something, hence the remark not seldom heard, 'Go and see what Johnny is doing, and tell him to stop.' Compare the child who was asked her name and said that it was 'Mary.' 'Mary what?' said the questioner. 'What does mother call you besides Mary?' 'Mary Don't,' said the child. Teachers should see that their pupils are kept constantly at work. The teacher should not do all the work—the lesson should be of the nature of a partnership: children ought to be made to feel that the lesson is theirs as well as the teacher's. This can be secured by allowing the children themselves to investigate models, and pictures, and to draw on the blackboard. It is also secured by means of questioning. The best lessons are those which are conversational—constant word-play between teacher and taught.

There must also be variety. From what has been said it will be seen that we must aim at securing variety in our teaching. Children, we have seen, are unable to attend to one thing for any length of time. Therefore we should avoid as far as possible anything that suggests monotony. We should ring the changes on investigation of pictures, stories, blackboard sketches, and questioning. Teachers should invest all their teaching with a spice of novelty.

Habit

Whenever an action is repeated it becomes easier to perform. The principle is summed up in the law of Habit. 'Frequent repetition of an act produces greater facility in the action.' The reason for this is partly physiological and partly psychological.

Physiologically there is some modification of the bodily organism, certain muscles become strengthened, certain nerves become more responsive, certain nerve centres become modified.

Psychologically the direction of movements in response to certain external stimuli becomes relegated to subordinate psychological centres, so that the higher regions of thought need no longer to concern themselves; in other words, the action tends to become reflex or mechanical.

Now, habits are not formed in a day, nor from mere casual or irregular repetitions; the lapse of any considerable time between successive performances causes the effect of the last performance to fade away, hence the importance of regularity.

The law of habit has a great deal to do with the formation of character, for it affects the highest functions of the mind as well as the subordinate ones. We can acquire habits of memory, habits of thought, and even habits of will. Good character implies the possession of good habits of all sorts: hence the great function of education is the formation of good habits, and one great aim of the Sunday School teacher is to eradicate bad habits in his pupils and to train them in good ones. To understand exactly what is meant by the 'character' of a person we must consider the different kinds of habits which show themselves in his life. When we say that habits constitute character we do not include under the term 'character' those many forms of behaviour which are commonly known as habits, e.g. we refer to our customary modes of physical activity as habits, such as the use of the knife and fork in eating, putting on our clothes in a certain way. But such customary habits of physical activity are acquired forms of automatism in bodily movements, and do not enter into the question of character.

When we speak of habits in connexion with character we mean those tendencies resulting from our past life, to will, and to think, and therefore to act, in certain ways under certain circumstances, e.g. one child has the habit of lying, another of truth-telling, the habit of inattention, or the habit of alertness in a certain subject, the habit of reading or of collecting stamps and birds' eggs. Each of these tendencies is expressed in a series of acts. Each act may differ from the others, but what persists unchanged, and gives rise to the act, is the general tendency to act in a certain way under a certain set of circumstances. Thus a boy with a general tendency towards lying will swerve from the truth in his story in many and various ways, but all these ways or acts of lying, although they may differ as regards their form of expression, will possess the common characteristic that they are intentional deviations from the truth. It is this general tendency within that forms a part of what we mean by the character of a person. We must therefore carefully distinguish that which lies within—the general tendency—from the outward expression of it in the act. The tendency is one and the same throughout, but the manifestations of that tendency may be and often are very varied.

As we have seen, any familiar course of action tends to become a habit. It may be physical or mental. Instances of physical habits are sleeping at night, smoking, eating fast or slowly, facial contortions, regularity of exercise, etc. Instances of mental habits are industry, perseverance, falsehood, reverence, the habit of thinking a great deal about one's self, the habit of thinking along certain lines of thought.

Childhood is the most impressionable age of life because impressions are so easily made upon the brain. The cells of the child's brain are very plastic, and accordingly every sensation the child receives, through whatever sense, leaves a faint tracing on the cells of the brain. We can explain this by regarding the brain as a piece of plasticine. Whenever the sensation is repeated or the action repeated the impression, or groove, is made deeper. Just as water will follow its channel rather than cut a new course, so activity will expend itself in the well traced pathways unless prevented from so doing. We all know that no harder task ever confronts us in life than to break ourselves of a bad habit. It is because the cells of the brain become hard and our activity wishes to flow through the deep channels already made in the brain. It is the call of the old pathway, and the miracle of conversion lies in the fact that God is able to make new pathways in a hard brain.

Consequently we often hear people say, 'I am constantly fighting the old habits of my childhood.' From these considerations we see that—

(1) Habits are easily acquired in childhood.

(2) Right habits are as easily formed as bad habits.

First, then, we should secure the desired action, and then ensure that it is repeated without a lapse, as far as possible, because habits are not formed in a day, and if there is a lapse between successive performances of the action the effect of the former will have worn away. The psychological law of Habit is ' frequent repetitions of an act produces greater facility in the action.'

We all know that habit forms a large part in the making of character. A grown-up person has been described as a ' bundle of habits,' and there is a great deal of truth in the statement, all of us being more or less the slaves of habit. Once we were, however, bundles of instincts, and our habits have grown out of the modes in which these instincts have been trained, or left to develop themselves without training. It is, as we have seen, a natural instinct in children to move, therefore we must train that instinct in the way of good habits. Our chief business with the child is to use for the child's own good the life and irrepressible activity of life that are in him, and the will to do certain actions when other persons have ceased to interest themselves in his education. We have, in fact, to set up right habits, and the tendency to form right habits, that is to do good habitually. The effect of a good habit is that we can depend on it for suggesting the right act at the right time. Impulses in well-disciplined people are so well ordered or arranged that it is easier to do right than wrong. The first necessity, then, for the creation of good habits is orderliness. We so arrange our school as to make the formation of good habits easy, and of bad habits difficult. The pressure of circumstances will set up good habits. The pupil is moved by the circumstances to reflect, and thence to discipline himself.

Just as good habits grow by use, so bad habits are best eradicated by lack of exercise. The teacher must give no opening for bad habits, and when they do appear, nip them in the bud. The whole matter of habit formation depends therefore upon atmosphere. Virtue and vice alike are often themselves habit. Let us now see how the teacher can check the first beginnings of evil and encourage the beginnings of good; to maintain the good habit and starve the bad; to give the pupil the habit of controlling the acts that make habit. We must bear in mind that habits have physical foundations. A thing is done more easily a second time because it has been done once. Physiologists assure us that the nervous system has undergone a corresponding modification. We must therefore not be discouraged if the effort to break a bad trick in a child fails for a time. We must make the physical foundations of good habits strong. To set up a respect for cleanliness and brightness, we should surround our pupils with clean and beautiful things—we cannot stimulate a lively mental picture of clean and lovely things in a dirty schoolroom, ill-kept and disorderly. So we must manipulate the circumstances under our control in such a way as to make it easier to act well than to act ill. We must surround our pupils with a suitable atmosphere. For instance, the pupil must see that punctuality is observed as an important thing; therefore the teacher must come punctually. The very atmosphere should teach reverence, and make it difficult for a child to be irreverent. Hence the vast importance of setting a good example to children by the teachers strictly obeying the school rules themselves. The schoolroom, too, should receive more careful attention than is usual. The orderly arrangement of the classes on a definite plan, the presence of a few flowers on the Superintendent's table, and a Nelson cartoon displayed beside the table, will all in their different ways assist in forming habits of order, beauty, and reverence in the child. The piano again is a very potent factor when considering the question of atmosphere in a school. Entering the school to an accompaniment of music is of the greatest assistance in teaching habits of order and quietness.

Lastly, never suggest evil to a child by speaking of the bad habits of others. Keep him as far as possible from unpleasant things. Let him have ten stories of goodness to one of badness. Avoid emphasizing the bad side of things. Give clear-cut impressions of good. Do not suggest errors to him.

Suggestions for Forming Habits

(Suggested by James in 'Talks to Teachers')

(1) Make a decided start, that is, launch yourself into the making of the habit with as strong and decided an initiative as possible. Strengthen your resolution to begin by every aid you know. This sort of thing is seen in a man signing the pledge. For the teacher to help the child to make a decided start he must encourage him to start at once. This will be best effected by so arranging external conditions that they will help the child in starting the good habit. The child cannot alter his environment, but the teacher can alter it for him, e.g. take the case of an irreverent child—the teacher must so order the room and his own demeanour that the very surroundings of the child speak to it of reverence. 'Surely the Lord is in

this place and I knew it not.' Or in the case of an untidy child—so order outward circumstances that they will be favourable and attractive to the child and make him wish to be tidy, e.g. tidy room, teacher's apparatus, and everything around him tidy. The teacher must also give the child a strong incentive to form the desired habit—promise of a reward or possibly punishment, but chiefly, merely praise or blame. Appeal to the child's love of self-display, and to his tendency to imitate and even to excel others. These external aids may be dispensed with when the habit is acquired.

(2) Never allow an exception until the habit is securely rooted in the child's mind. Teachers should strongly condemn any exceptions that occur, and should never allow the external conditions to become unfavourable to the formation of the desired habit; e.g. if careful reading of Scripture is desired never allow any opportunity for gabbling. A great deal is gained if the first few repetitions are done without a failure. One exception may undo much; perfect regularity ensures success.

(3) Seize the very first possible opportunity to act upon your resolution to form a habit. Expect and see that prompt action in children is secured. 'Putting off' is in itself a bad habit and often

leads to failure which might have been avoided. Make an irreverent child at once begin to be reverent.

(4) Keep the habit alive by exercising it every time you meet the children. It is necessary for teachers to endeavour to ingrain good habits into children. As new circumstances arise so there must be adjustments, but the teacher's aim must be single and insistent.

(5) Do not preach too much, or abound in good talk in the abstract. The teacher's example is much more potent than mere moralizing—actions count. Be yourself what you wish your children to be.

Habits may be divided into three classes, according to their mode of formation :—

(1) Instinctive habits. Instinctive activities being aroused and frequently repeated, give rise to habits, e.g. the instinct of self-abasement should be constantly aroused when talking of God and His works. This inculcates the habit of reverence.

(2) Habits formed principally by a system of punishments and reward, blame, or praise. They are more or less artificial in character. It will be noticed that they are dependent for their beginning on the operation of an innate tendency—the general tendency to seek pleasure and avoid pain. This tendency is general and is always in operation.

(3) Those habits that are fostered partly by means of compulsion and partly by appealing to some of the instincts other than the general tendency to seek pleasure and to avoid pain. The habit of application to any task may be of this nature. Some amount of reward and punishment, praise, and blame may be necessary to secure regular work, but at the same time the child's love of self-display, his tendency to imitate others around him who are working, should be used to co-operate in the formation of the habit. The rewards and punishments are merely auxiliaries which conspire to keep the habit alive in the early stages, but should be gradually diminished until they finally disappear. A habit is best acquired by thought being brought to bear upon the activity involved in its formation. Habits are of the child's own making. Teachers cannot transplant their habits to their children. They can only build up habits in children on the foundations of their inborn tendencies to action.

There is such a thing in teaching as the Discipline of Order, the basis of which is habit. It consists of all those activities and habits which a child has to fulfil as a result of his relations with the teacher and of his association with the other children in the class and school. By it the child comes to recognize his position as a unit in an organization.

Such discipline is constituted by the routine prescribed for entering and leaving school, for the distribution and collection of materials, for the suppression of noise and disorder, and for the performance of synchronous actions. The moral effect is in itself of great value, for it trains children in habits of self-restraint, of respect for the rights and conveniences of others, it promotes in them habits of co-operation and instils in them the love of order. In short, it prepares them for the duties of citizenship. But this Discipline of Order has also an immediate and practical value in making possible the general work of the school. It brings the children into the condition in which they are prepared and ready for their class teacher.

On the general questions of discipline, it should be remembered that discipline both formative and re-formative is chiefly occupied with the substitution of good habits for bad ones, or for slovenliness, which in one sense may be regarded as the absence of habit. Punishment is a particular form of discipline which aims at eradicating bad habits. It can also do much if wisely administered to establish good habits in the place of bad ones. Punishment, if it is to break or form a habit, must inevitably be attached to the offence. Unfulfilled threats, capricious punishments, or punishments that can be evaded have many evil effects. The teacher need not rule with a rod of iron, nor be bound by a rigid system of punishment. But the matter of punishment is important enough to demand continual thought until each teacher has discovered for himself how his punishments may be methodical, economical, and consistent with both mercy and justice. We must form in the children the habit of associating wrongdoing with punishment. Punishment can be regular and yet rare. But, after all, habits are best acquired through imitation of the teacher's example, by suggestion, and not from fear of punishment.

And so we see that there are two very important influences at work in connexion with the formation of habit, viz. :—

(1) Imitation.

(2) Suggestion.

(1) Imitation is the tendency that exists in a child which when he sees a thing done, makes him want to do it himself. The teacher should utilize this innate tendency in the formation of habits, e.g. a little child is always ready to imitate an action which expresses emotion. The teacher possesses a certain emotion and expresses it in an appropriate action—the child imitates the action and probably feels the same emotion. Thus, for instance, the habits of reverence, or generosity, or kindness, may be inculcated. The teacher feels

reverent or generous or kind, as the case may be, and expresses that feeling in a suitable action. The child is induced to imitate the action, and the tendency is that he will feel the same emotion as the teacher, that is to say, we can stimulate the right feeling by securing the right action. Feelings of generosity are stimulated by giving, courtesy by polite behaviour. The teacher must rely upon the child's tendency to imitate. Good feelings are cultivated by providing suitable exercises. This kind of imitation is unconscious on the part of the child. It is the unconscious induction of sympathetic emotion—just as a child responds to a smile with a smile, and cries when others cry. It is a true instance of sympathy in the psychological sense.

There are other kinds of imitation of which it is necessary to speak only of one, viz. voluntary imitation. This is the highest form of imitation and must be used very largely by the teacher in inculcating good habits. A child will deliberately imitate an action he sees performed. He sees the action and obtains an idea of it. His will seizes hold of the idea and the action is reproduced. The best teachers are those who are most easily imitated. Generally speaking it is much better to show a child how to do a thing than to tell him how to do it.

(2) Suggestion: This will be considered in Chapter IV, page 84 seq.

Memory

Memory, or retentiveness, is that property of the mind to which is due the persistence of the impressions made upon it by external objects. Memory therefore involves two things:—

1. The persistence of impressions made upon the mind.

2. The ability to recall the impressions. An act of memory thus involves: (1) the registration, or experiencing of the original impression; (2) the retention of these impressions in the mind. Impressions may be made or retained without our being conscious of the fact; (3) the bringing of retained impressions into consciousness which is called reproduction, representation, or recollection.

Now the third stage, reproduction, may be either involuntary (spontaneous), the result of some suggestion, as when you see the picture of an absent friend and you recall all you associate with him. This action is sometimes known as 'Remembrance.' Or it may be voluntary—the conscious result of an effort of the will, and is specially distinguished as 'Reminiscence.'

If a person can reproduce well he has a good memory, because the act of reproduction implies the previous registration of the original impression and the retention of it. To remember a thing means that we retain an impression so as to be able to recall it, represent it, or picture it.

Memory varies in different individuals probably more than any other mental power. Some have a better 'general' or 'average' memory than others, but more frequently individuals are marked out from others by 'special' memory, that is, an aptitude for retaining and reproducing impressions made upon a special sense or associated with a particular subject e.g. as an instance of an exceptionally good general memory, Blaise Pascal, we are told, never forgot anything that he read; while as an instance of a phenomenally efficient special memory we might instance Gustave Doré, who could paint a picture in detail from memory, or Mozart, who wrote down the 'Miserere' of the Sistine Chapel after having heard it twice. As a rule most people, and especially children, recall things they have seen better than any other impressions. The fact is sometimes expressed by saying that the eye remembers better than the ear. The strength of sight memory must suggest to the Sunday School teacher the great importance of combining ocular demonstration — models, diagrams, pictures, and B.B. sketches with their oral teaching.

Memory, of course, in its exercise is very dependent upon the state of the bodily organs, particularly the brain. If a person has fever, or has been rescued from drowning, or has received blows on the head, his faculty of memory must necessarily be defective.

A good memory depends upon the length of time during which impressions are retained and also upon the readiness and the degree of distinctness with which the impressions are reproduced. Hence the qualities of a good memory are :—

(1) Susceptibility to impressions, i.e. knowledge is easily received.

(2) Retentiveness or duration of retention, i.e. knowledge is easily retained.

(3) Readiness and completeness of reproduction, i.e. knowledge is easily recalled, and is distinct and reliable when recalled.

It is very important to possess a good memory since memory enters into all the intellectual processes of perception, conception, and constructive imagination. Without a good memory no lasting knowledge can be gained about anything, and no advantage can be derived from one's experience. Memory is the foundation of all intellectual improvement. It enables us not merely to retain and recall former knowledge, but by its aid we also acquire new knowledge, for knowledge is gained by joining on new ideas to ideas already in the mind. Memory also is the basis of habit and of acquired powers generally.

We as teachers have to distinguish between true memory and cramming. While it is very desirable to develop children's memory powers as far as possible, yet we must avoid mere cramming, which can do them no good intellectually or spiritually. Cramming is the cultivation of temporary memory and the substitution of verbal memory for the exercise of reason. Bishop Creighton, referring to this kind of memory, said that it was the most worthless of all our mental powers. A parrot never understood anything. Dean Inge commenting on the cramming that goes on in our schools, says, 'To do well in his examination popularly means that he is able to swallow carefully prepared gobbets of crude information, which are to be presently disgorged in the same state.' The accusation of the Athenian scholars against St. Paul when they called him a 'spermologos,' 'a picker-up of unconsidered trifles,' was that he was merely retailing odds and ends that he learned from other people without thoroughly appropriating them for himself. Sunday School teachers need very carefully to consider the desirability of children merely learning things by rote. A man is not saved because he can recite all the creeds and knows half the Scriptures by heart. Yet, on the other hand, there is a place for learning by heart (or verbal memory) in the Church's educational system. Learning by heart implies that the learner firmly retains a piece of knowledge in a definite verbal form. This form sometimes serves as a support for the ideas acquired, as well as a medium for reproducing them. It is a means of storing up ideas or selections from the Bible for future use, or as food for reflection. It supplies the child with a living storehouse which he cannot lose, and of which he cannot be deprived. But the mere acquisition of knowledge is not the main end of education. It is rather the development of those faculties and qualities which promote the child's moral and physical welfare, strengthen his intellect, produce originality and self-reliance, and tend to fit the child for his place in life.

The Sunday School teacher must constantly be on his guard lest learning by heart becomes 'learning by rote.' To learn by rote is to learn words only without understanding the ideas they represent; while in learning by heart the definite verbal form is employed not as a substitute for the ideas but as a help in the retention of the ideas. Learning by rote is often a positive hindrance to the acquisition of knowledge. As a general rule the idea must first be understood as clearly as possible before the words are committed to memory, and this process is both pleasanter and more rapid than blindly 'learning by rote.' 'Cramming' is learning by rote with a veiw to tiding over a temporary emergency, e.g. the passing of an examination.

It is a very vexed question as to what extent children should learn by heart when they do not understand the meaning of that they have learned. There is very weighty opinion on both sides, and certainly no hard and fast rules can be drawn. It is obvious that some things must be committed to memory before they are understood, or, for instance, how would children ever learn to read, or even to say the Lord's Prayer?

Quick, a great educationist, says, 'to learn by heart is not to know,' and a French proverb says, 'Beaucoup de memoire, peu de jugement.' Pope declares—

> Thus in the soul while memory prevails,
> The solid power of understanding fails.

There is in these days a reaction against learning by heart, but we must not allow it to lead us too far. It is surely necessary that our children should retain certain pieces of knowledge in a definite verbal form, e.g. definitions of doctrine. 'Hold fast the form of sound words which thou hast heard of me.' A definite verbal form is a help to the acquisition of the ideas. Such passages supply us with a living library, which we cannot lose, and of which we cannot be deprived.

Learning by heart should be thorough, otherwise it is useless, soon forgotten, and altogether a waste of time.

The best period for memory work is between the years 6–10. This has been called the 'Plastic Period' and the 'Golden Memory Period.'

At that time of life it costs less effort to learn moral maxims and religious truths than it would cost at any later age. Moreover, the impressions received are more likely to be retained through life. But the teacher, in dealing with children of this age, must avoid mere 'memory stuffing.'

I am a great believer in learning by heart, and am quite sure that what we learn will remain if the learning is done under as pleasant conditions as possible. For this reason many of us remember the collects, etc., which we learned at our mother's knee, and for this reason the sung catechism in Sunday School is so valuable. The practical application of all this to our Sunday School work is—

1. Make the process of learning pleasant so that it will always be associated in the child's mind with pleasurable feelings.

2. Let explanation, as far as possible, come before

the children are required to commit the passage to memory.

My own method in parish work has been to explain a subject one Sunday and ask the children to learn some text, or formula, relating to it for the next Sunday. This applies to the catechism also; explanation first, words afterwards.

At any age of life the absolute power of retention in any individual mind is a limited quantity. Exercise tends to improve memory for a special subject rather than memory as a whole. An unnatural memory may be produced at the expense of other mental powers, such as the reason, or of the bodily functions.

Mnemonics, or artificial memory (*Memoria technica*), deal with words rather than with ideas, and is a form of 'learning by rote.'

Mnemonic devices are perfectly justifiable so long as the subject-matter is connected only in an arbitrary way, e.g. names of the books of the Bible, kings of Israel and Judah, battles in the Old Testament (if it is thought necessary to make children fill their minds with such information), chief towns mentioned in St. Paul's missionary journeys. But they become mischievous when they draw off the attention from natural and logical relations in the things themselves. Moreover, the more things are connected in their natural relations the less will be the task imposed upon verbal memory.

Mnemonics formerly played a far more important part in education than now, partly because it was thought that the main business of learning was to commit words to memory, and partly because lack of books compelled a much larger dependence upon memory. The devices of artificial memory usually depend upon similarity or a combination of similarity and continuity, e.g. initial letters spelling a word, alliteration, and rhyming.

Learning by heart is desirable in the following cases :—

(1) When it is necessary to embody knowledge in a precise verbal form.

(2) When we wish finally to impress upon the mind, and to secure the retention in an orderly form, e.g. the substance of a lesson previously given. In such cases a brief outline may well be committed to memory.

(3) In any other case where the special verbal form is important, e.g. Church creeds and doctrine generally, texts, passages of poetry. Learning by heart may be intelligent, if the children are paying attention, that is if their minds are alert, and explanation as far as possible has come FIRST. On the other hand, if explanation does not come first the children learn by 'rote' or like a parrot,

though this is, or maybe, sometimes necessary, yet on the whole it is not desirable. We must never think that because children can repeat passages of Scripture, and formulae of doctrine, that they necessarily know them. 'To learn by rote is not to know.'

Conditions of Reproduction. The power of reproduction depends upon (1) The recency of the original impression, e.g. appearance and voice of a person with whom we have just been speaking: passage of author we have just read.

(2) Depth of the original impression. This depends upon certain conditions of the mind. Firstly, the natural receptiveness of the individual constitution. Locke says, 'An impression made on beeswax or lead will not last as long as one on brass or steel.' Secondly, the particular degree of mental vigour existing at the time, e.g. freshness after repose, weariness due to prolonged effort, dullness produced by bad atmosphere or from imperfect nutrition. Thirdly, it depends upon interest and attention—whether attention is voluntary or involuntary. Attention involves mental concentration which affects both the depth of the original impression and the pace of acquisition. All distractions and diversions are hostile to progress.

The depth of the original impression depends not only upon certain conditions of the mind, but also upon certain conditions in the things themselves that produce the impression. Firstly, vividness, which excites involuntary attention—the actual exhibition of objects, models, and pictures, is far more vivid than a mere verbal description of them. Also we retain best those impressions which have an accompaniment of strong feeling, e.g. impressions which cause pleasure—nursery rhymes set to music, things which are wonderful, terrifying, unusual, unexpected. Secondly, the depth of the original impression depends largely upon whether it is often repeated; repetition may take the place of attention. If you make a child repeat a list of the kings of Israel often enough he will eventually learn them; per contra, the greater the interest which an impression excites the less need there is of repetition to enable a child to remember; and the more frequently an impression recurs, the less interesting does it need to be to find a lodgment in the mind. Usually in Sunday School both these conditions should be present, but when an impression, fact, or a truth is frequently repeated it gradually loses its power of arousing interest. Hence the skilful teacher shows his art by disguising repetition and bringing known things into new connexions, so that they may retain some at least of their freshness. One form of doing this is to recast the repetition into the form of question and answer so as to vary the phraseology, and if possible also the point of view. The skilful teacher likewise spares no effort to secure depth of impression by vividness in the things themselves, and interest and attention on the part of the children. It is the dull teacher who tries to make up for vividness of impression by wearisome repetition.

Repetitions, to be useful, must not only be numerous, but also must succeed each other rapidly. Hence in the giving of lessons, reproduction should not be postponed too long; as a rule it is advisable to arrange for a pause about every five minutes for the purpose of reviewing and rendering permanent the new knowledge recently imparted. This review should be placed at the end of definite parts of the lesson.

We have seen that reproduction depends upon the recency and the depth of the original impression. It also depends upon the co-operation of more senses than one, e.g. learning by reading aloud, by seeing and handling objects.

For memory to work, usually something is needed to remind us of the subject recalled to the mind. This is called the 'Association of Ideas.' It is very doubtful whether memory ever acts without association. By association of ideas we mean the formation in our own minds of such a connexion between two or more ideas that the recurrence of the one tends to bring the other also into consciousness. (It is a tendency only, and does not always take place.) It is on the readiness with which present suggestions recall past experiences, that what is commonly called a good memory depends.

There are three laws of Association of Ideas.

(1) The law of Contiguity. (2) The law of Similarity. (3) The law of Contrast.

(1) The law of Contiguity. Actions, sensations, and states of feeling occurring together, or in close succession, tend to grow together or cohere in such a way that when any of them is afterwards presented to the mind, the others are apt to be brought up in idea, e.g. the sight of the object recalls its name; in reading, the sight of a word recalls its sound; a friend's face causes you at once to think of his name; thunder recalls lightning. A wonderful example of association of ideas by contiguity is found in the 'Benedicite'—the Song of the Three Children. It is comparatively easy to commit that song to memory because the ideas expressed are closely related, e.g. angels and heaven, sun and moon and stars, showers and dew, fire and heat, winter and summer, frost and cold, ice and snow, nights and days, light and darkness, etc.

(2) The law of Similarity. Present actions, sensations, thoughts, or emotions, tend to revive their like among previously experienced states. Like recalls like, e.g. cat and tiger ; translation of Elijah and Ascension of Christ ; feeding of Israelites in the wilderness and the feeding of the five thousand.

(3) Law of Contrast. Things and thoughts contrasted with each other are mutually suggestive. They are recalled by the force of likeness in difference, e.g. black and white, hot and cold, Saul and Paul. This law may be considered as a special case of (2). Things are not contrasted unless they are regarded as of the same kind, e.g. we could not contrast an apple with a pair of boots—there is no basis of similarity. The objects must resemble each other in every aspect but in the special points of contrast. Prosperity may be contrasted with adversity because both are phases of human experience ; an elephant may be contrasted with a horse because both are animals.

The recognition of similarity in (2) and (3) is an act of judgment.

In accordance with the above three laws a teacher may avail of the following three classes of association.

(1) Association of Contiguity.

(*a*) Time associations—events and dates.

(*b*) Place association, such as incidents connected with localities—e.g. Elijah and Mt. Carmel.

(*c*) Logical associations, especially by way of effect and cause, poverty and idleness, illness and bad ventilation, dead dog and bad boy's confession. These associations are especially important to the teacher. Merely arbitrary associations should be employed as little as possible, but logical associations as much as possible.

(*d*) Substance and attribute, our Lord and kindness.

(2) Association of Similarity—comparing people of similar character in the Bible.

(3) Association of Contrast—contrasting the Commandments with the Sermon on the Mount.

The Sunday School Teacher and Memory

To exercise and as far as possible to improve the memory is a part of the business of the educator. We should directly exercise the mind of the child in storing up and reproducing useful material, obtained either directly by the observation of real things or pictures, or indirectly by means of verbal instruction. This produces indirectly the wider and more important result of being able to acquire and retain other knowledge. The training of memory should claim the teacher's attention from the first, and should receive the parents' care before the school life begins, e.g. by asking the child the names of things, and by encouraging him to describe what he has seen.

The teacher in the Sunday School can act in the following way:—

(1) In the judicious selection of matter with a view to these three things, viz. the capacity of the child to understand what is presented; the utility of the subject matter; and the teacher should also teach the child to recognize for himself what is important and to overlook what is unimportant. Said Themistocles to Simonides, 'Rather teach me the art of forgetting.'

(2) By presenting information under favourable conditions for reproduction. Here several points should be specially noticed, e.g. the importance of the child's physical state. Strictly speaking the morning Sunday School is the best time for memory work because the child is freshest then. Curiously enough, however, a lesson learnt just before going to bed comes back with a certain vividness in the morning. It is best to attach new information to something already acquired. To have a peg, as it were, upon which to hang the new knowledge.

The teacher should also associate his teaching with emotional feelings, e.g. a child will always learn more readily if he is in sympathy with the teacher, if the lesson evokes wonder, surprise, pleasure, expectation, and not drudgery. Again, the teacher must attract the child by the vividness in the things presented—coloured chalks and coloured pictures are invaluable aids to producing the effect of vividness. Then, again, very careful attention should be paid to the laws of the association of ideas. Hence the importance of the arrangement of the stages of the lesson. 'A good memory brings into consciousness what is wanted and nothing else.' (Quick.)

CHAPTER III

THE CHILD'S HERITAGE

Factors in the Development of the Child

WE cannot discover the nature of a child until we have studied his actions under various conditions, i.e. his actions will vary according to his environment. We do not know the nature of any object until we see what it will *do* under certain circumstances, e.g. a grain of corn has the power of producing other grains of corn, but it cannot actually do so until it is brought into a certain environment; that is, placed in the soil and subjected to heat and moisture. In a similar way the child has certain powers, but they cannot become actual until it is placed in certain surroundings. Innate powers in a child will lie dormant unless awakened and stimulated to activity by environment. So there are two factors in the child's development—the inner and the outer: heredity and environment. All inner tendencies remain undeveloped, or at most develop slowly, without the action of favourable outer influences. Now the study of the inner and outer factors in human development, and the inquiry as to how the inner may be modified by the outer, is one of the problems of child study. Put briefly, we must discover the natural order of mental development and the modifying effects of various conditions at different stages of life. We have to ask what inner tendencies are prominent at each age, and how these tendencies are developed and modified by outer influences. Child study, therefore, is concerned with all the characteristics of childhood, and with the general laws of development. That is, the relation of environment to character. The art of the successful management of children depends consciously or unconsciously upon child study.

We now come to consider the child's heritage; what it comes into the world with.

This consists of two things:—

(1) *Its Bodily Constitution*

or physical inheritance, which is dealt with chiefly in the study of physiology, we have to take it into account, but now we are chiefly concerned with

(2) *Its Mental Inheritance*,

which includes the child's capacity for feeling, its instincts and innate tendencies.

Feeling. The most simple and elementary form of feeling is what is known as sensation. But we are now considering feeling in a broader sense, what is usually known as emotion (or derived feeling).

There is something in us which is stirred by and answers to every influence that comes to us from outside, a kind of reaction to every percept or group of percepts. Something acts upon us from outside: something inside us reacts and answers. The consciousness of this is properly called in psychology 'emotion,' or sometimes simply 'feeling.' We see it in plants—the daisy opens to the sunshine and in the evening closes. Wordsworth goes further and says that flowers have sense and feeling:—

> 'Tis my faith that every flower
> Enjoys the air it breathes.

I am writing this in the spring. You see all around you the burst of foliage which comes with sunshine and lengthening days. Within us there is a reaction to these sights that takes the form of a feeling. There is a feeling characteristic of every period of the year, spring, summer, autumn, winter: a feeling which belongs to the 'freshness of the morning,' another bound up with the gathering twilight and the time of rest. With my present feelings at this time there is bound up a whole series of memories, similar feelings in past years, things I have done, things I have felt, walks I have taken, visions I have seen in past years. The spring cannot come without waking memories of former springs, sights, sounds, scents—all have a wonderfully subtle power of reviving in us what we felt long ago and recalling old associations.

Thus emotion or feeling is a complex state of consciousness which comprehends pleasures and pains, and it is caused by sensation, perception, or memory, which in turn causes some bodily change, and the consciousness of this change is emotion or feeling.

All this produces physical reactions, the entire organism is like a sounding board which reverberates to every change of consciousness. The muscles stiffen, or become limp, the heart beats faster, the eyes contract—something compels us to swallow, or clear our throat, or cough, the lips tremble, or we experience 'goose flesh.'

Every one of these bodily changes is felt acutely or obscurely, as the case may be, and the consciousness of these changes is a feeling or emotion.

So in the same way we sometimes 'feel' hungry, 'feel' angry, 'feel' blue, 'feel' fresh or drowsy. Although there seems to be many states of feeling which can easily be distinguished yet, as a matter of fact, they can be placed into two groups—feelings of pleasure and feelings of pain, pleasant and unpleasant—agreeable and disagreeable.

Some psychologists draw a distinction between feeling and emotion. An emotion, they say, is a feeling state of a high degree of intensity, sufficient to throw us out of the even tenour of our way. 'An emotion occurs when the ordinary current of the thought is violently disturbed—when we meet with some crisis which necessitates a readjustment of our thoughts, relations, and means, either temporarily or permanently.'

Other writers divide the feelings into four classes: (1) Sensuous feelings, (2) Intellectual feelings, (3) Aesthetical feelings, (4) Moral feelings. But, strictly speaking, they may all be classed into two groups—pleasurable and painful. Of course, we must bear in mind that everything that causes a pleasant feeling, e.g. (1) above, is not necessarily good for us.

Now, what has all this to do with the teacher?

First of all we must remember that a young child's feelings are naturally selfish—that is, they are usually concerned with his bodily needs. He is in this respect like the young of all animals. Secondly, his feelings are only actuated by present objects. If he is afraid and you remove the object causing that fear, he is no longer afraid. Thirdly, his feelings are usually violent and intense because he cannot control them; that is the same as saying that his will is not yet adequately developed. The child is a slave to his feelings, but these feelings are very temporary—they do not last long. In other words, his feelings are egoistical. The teacher's great task in the case of young children is to guide, regulate, and help them to control their feelings. The bad feelings must be starved by providing no opportunity for their exercise. We must cultivate the better feelings. It is not much use merely appealing to their intellects. Aristotle said the intellect never moved anything. We must provide suitable exercise for the feelings. In the case of children, if we can secure the right action, the right feeling will probably follow. It is the doing right that we must aim at. The best way to teach an infant to be generous is to persuade the child to give something away to a needy brother. The sight of the recipient before and after will teach the child much better than any amount of argument. They learn to feel right by doing right. The feeling of generosity is thus stimulated by giving, and courtesy by polite behaviour.

The teacher must also rely upon imitation—children's feelings are infectious. Thus if one child in a class begins to laugh you often find that the others will do likewise. They are inclined to feel like those around them. Then, again, because their feelings are transitory, we must give them frequent changes of occupation: hence the necessity for short lessons in the infant schools. A very bad practice exists in some Sunday Schools, viz. by the bribing of children by means of prizes and rewards. This appeals to the wrong motive—self. The child's love of activity should be used as a motive in teaching. Activity in itself is pleasurable to a child. By means of a suitable atmosphere and good organization and sympathetic teachers, suitable channels for the development and control of the child's feelings may be found. Surround him with an atmosphere of love, reverence, and unselfishness, keep him agreeably busy, and such treatment will soon result in the formation of good conduct and character.

As the child grows, its feelings take on a different form. Social feelings arise—the child becomes less egoistical, but more gregarious—he seeks friendship and comradeship. And this feeling for society necessarily brings with it a feeling of protectorship—we are all ready to protect those we love. Now is the time to cultivate the child's feelings, of love, respect, and sympathy. Here, again, we need a suitable environment, an adequate organization to provide means of expression for their natural feelings. We shall cultivate kindness and love of each other in the schoolroom—and to animals outside. We shall by example and precept inculcate respect for others in the school society, and so teach self-abnegation. We shall train and develop the feeling of protectorship by bringing before the child's notice cases of helplessness and infirmity, which will evoke pity, and we shall lead on from that to brotherly love, which is expressed in its highest form in the parable of the Good Samaritan.

Our feelings at any time determine the way in which we look at the world. That is to say, they determine our *Moods,* which are a bodily, outward expression of feeling. If our mood is light and cheerful the world will appear light and cheerful to us. If you are suffering from dyspepsia the world seems dark and you are in a gloomy mood. A person of a hopeful mood is more likely to be successful than a pessimist. 'Where there is no hope, the people perish.' Moods, we see, are merely temporary. But the sum total of all our moods put together give us our *Disposition.* You never get a sunny disposition from a series of gloomy moods. Nor will you find a hopeful disposition in a person who has continually fits of the 'blues.' Now it is our disposition that makes us desirable or otherwise as friends.

Thus we see that feeling produces mood, and repetition of moods produces disposition. We can to a certain extent control our moods by an effort of the will, and so we can form our disposition. This is something we all do well to bear in mind.

If you look around a class of children you will see that no two are alike in body—neither are they alike in moods. Some are more disposed to one kind of mood than are others. This is largely due to what is called *Temperament,* and is to a certain extent the result of heredity. Temperament has been defined as 'Any marked type of mental constitution and development which seems to be due to inherited characteristics of bodily organism' (Ladd). Thus we find some persons who have a sanguine temperament—they are excitable and like changes—easily hopeful and easily disappointed—quickly but not deeply roused—the feelings predominate. Others as choleric—feelings are rapidly aroused—strong and violent in character—they are headstrong and hasty, but determined, self-reliant, and confident—the will generally predominates. Then there are people of a phlegmatic temperament—sluggish both mentally and bodily—not lively and versatile—sometimes they seem almost stupid, but usually it will be found that they are full of patience and self-reliance. Others are sentimental—susceptible to every subtle form of influence. Moody and not practical—poetic and artistic.

All these temperaments are partially, at least, due to heredity. In olden times it was thought that a ‘choleric’ temperament was due to an excess of ‘bile’—the ‘sanguine’ to an excess of blood—the ‘phlegmatic’ to an excess of ‘phlegm’—and the ‘melancholic’ to an excess of ‘black bile.’ All this theory we know to be fanciful, but if ever we are able to know the physical causes of temperament it will probably be found to be in sensitiveness of the organs of sense, the character of the blood, and the digestive processes—clearly physical characteristics inherited from parents.

Upon us teachers there devolves the important duty of studying the temperament of each child we teach. The sanguine and sentimental child will present but few difficulties in the matter of discipline, the choleric and phlegmatic will present many. Infinite patience is necessary in dealing with such children. The child of a sanguine temperament will need but little stimulation to exertion, but the teacher must insist on steady work. The sentimental child must be taught to regard practical issues. The choleric and phlegmatic will require a good deal of rousing to induce them to work, but when aroused they are capable of doing the best work of all. Similarly the presentation of new matter will vary in the case of different children. With some the teachers can proceed quickly: in others, very slowly and with constant repetition. Teachers must remember that it is possible to counteract the effects of a temperament by cultivating a disposition. Herein lies one great hope of education.

We have spoken of Moods, which are feeling states that are transitory, but there are also to be considered a class of feelings which are more or less permanent. These are called *Sentiments*, or attitudes. A sentiment is created by bringing an intellectual process to bear upon a mood. If I am a person of cheery moods, and, as it were, I get away from myself, consider the effects of the mood on myself or on others and decide intellectually that it is a good mood to have; if because I realize that, I determine to look hopefully at all situations that arise, I form a 'sentiment' or 'attitude.' Thus our sentiments are a natural growth from the experiences upon which they are fed, and, of course, our future depends very largely upon our sentiments or attitudes.

CHAPTER IV

THE CHILD'S HERITAGE—*continued*

Instincts and Innate Tendencies

Instincts. An instinct is an inherited tendency to act in a definite way in a definite set of circumstances. The emphasis is on the word act. An emotion need not result in action—it may merely end with the feeling—but an instinct ends in an action. Anger is anger in the strictest sense only when the emotion is not vented on the object. Emotions are distinguished from instincts by the lack of objective end for the feeling. Instincts are tendencies to movement. James defines them thus, 'The faculty for acting in such a way as to produce certain ends without foresight of the end and without previous education in the performance.' Another definition is, 'An instinct is a tendency to pay attention to sense impressions of a particular kind, to experience a certain kind of feeling, and to be impelled to act in a certain way as a result of the feeling.' Thus it is seen that instincts begin with sense impressions; they have a physiological basis. So instincts have three parts: (1) We know something; (2) We feel something; (3) We do something. The three parts of the instinct are sometimes called: (1) The receptive part; (2) The central part; (3) The motor part. Thus instincts present the three aspects of mental activity of which we have already spoken: knowing, feeling, willing, or, in technical language, cognitive (Latin: *cognosis*, to become acquainted with), affective (Latin: *adfectus*, a state), conative (Latin: *conatus*, an attempt or an endeavour). Now James and others give fifty or so instincts, e.g. blushing, sneezing, coughing, smiling, sucking, biting, clasping, etc., but perhaps these are not really instincts, because instincts are merely tendencies—and the above always happen in certain circumstances. We need not develop that, however, as the point is not important. The important point is that there are seven principal instincts in man, and we call these 'pure' or 'primary' instincts, and thus there is no need to deny that the others we have mentioned may be instincts. For clearness they may be studied in three columns, thus:—

Instinct.	*Emotion.*	*Impulse to Act.*
1. Flight . . .	Fear . .	Flight or Concealment.
2. Repulsion . .	Disgust .	Shrinking.
3. Curiosity . .	Wonder .	Approach and examine, Inspection.

Instinct.	*Emotion.*	*Impulse to Act.*
4. Pugnacity . .	Anger . .	Destruction and Opposition.
5. Self-display .	Elation .	Strutting, Pride, 'Swank.'
6. Self-abasement	Subjection	Crestfallen attitude.
7. Parental instinct	Tenderness	Afford Physical Protection.

1. *Flight.*—This is a very powerful instinct in all animals—the derived feeling or emotion is fear. Almost any unfamiliar sight or sound excites the instinct. Young children especially are prone to it. It is one of the chief causes of crying in infants. In the impulse of flight the locomotory apparatus is tested to the utmost—sometimes so violently as to produce exhaustion and death. The instinct usually results in flight and concealment—a child runs and hides—people put their heads under the bed clothes when they hear strange noises in the night. This instinct absorbs all the attention and haunts the imagination with dreams and fancies. Fear is the great inhibitor of action—under influence of it people are unable to do anything. In savage races the instinct is used as a means of social discipline, but in Christian society and schools it is hardly used at all. Fear is never the basis of the Christian religion.

2. *Repulsion.*—The emotion is disgust. Disgust differs from fear. In fear the impulse is flight, in disgust the impulse is to shrink away from the object and throw forward the hands, and so ward off the object causing disgust. If you talk to a friend about a person or thing he does not like he sometimes throws out his hand as if to ward off the disagreeable thing or person: the impulse is rejection—as when we reject from the mouth something obnoxious or evil-tasting. Both these actions may be seen performed by a child who meets with a person or character, or an action in Scripture which savours of the vile: his face expresses nausea. The instinct finds expression in the slang of the modern child whenever he describes a mean action as 'rotten.'

3. *Curiosity.*—The emotion in this case is wonder. Strange things excite the instinct of curiosity; they also excite flight, as we have seen, but anything a little strange, yet not fearfully so, excites curiosity. The impulse is to approach and examine closely the object that excites it. This instinct enables man to be sure that his environment contains no hidden dangers. This instinct should become the main source of intellectual energy and effort. It is the most useful instinct of all from the teacher's point of view.

4 *Pugnacity.*—Ranks with fear as regards the

great strength of its impulse and the high intensity of the emotion it generates. It is not excited by any particular object but by anything that opposes the carrying out of any other impulse. It helps children to overcome difficulties. It calls forth their reserve energy. The accompanying emotion is anger, and this impels people to break down opposition; properly guided, the instinct is most valuable to the teacher. The remaining three instincts are social in character and concern the relationship of man with man.

5. *Self-display.*—The emotion is called elation. It is essentially a social instinct, and can only be displayed in the presence of others. Most children exhibit it—not all. A child delights in others seeing his new achievements. The instinct is aroused when we are in the presence of those whom we regard as our inferiors. This is the instinct that is exhibited by many animals in the mating season. This instinct in man is only aroused in the presence of spectators. The impulse is 'swaggering' and 'showing off.' This instinct is at the root of the desire to excel others. It satisfies the spirit of rivalry, and therefore may be useful for the teacher if properly used.

6. *Self-abasement.*—Subjection or submission is the emotion. This also is aroused only in the presence of others, and of others whom we regard

as our superiors. A child will 'show off' to his classmates, but will sometimes curry favour with his teacher. (Cf., a small dog cringing in the presence of a bigger dog.) The impulse may be used by the teacher in teaching reverence. It is wrong to allow a child to think that he can talk to our Lord as if he were His equal. We use this instinct then in teaching reverence and godly fear. It is an excellent thing for children to be taught that they have 'betters,' and many of them.

7. *Parental instinct.*—The emotion is tenderness. This instinct often develops later than others. It is this that makes a little girl play with a doll. It may be so strongly developed as to overcome fear. Men and women and children alike are subject to this instinct. It is tremendously powerful in adults, e.g. during the Early Christian periods sons often denounced fathers, but never vice versa. The instinct is excited by the presence of anything or anybody who is helpless and suffering. The impulse is to throw the arms around the object of the tender emotion in order to protect it. In satisfying this instinct we need make no inquiry into the feeling of the one we help—we do not necessarily seek the good of the person further than is needful to gratify the indulgence of the instinct. If this instinct is weak, we turn our eyes and thoughts away from all weak and helpless

creatures. In the parable of the Good Samaritan tender emotion is aroused, and overcomes the instincts of repulsion and flight.

In addition to the above seven instincts there are four important tendencies in mankind, but these are not instincts, because they are accompanied by no definite emotion. Sometimes they are called ' general instincts.'

(*a*) *Instinct of Reproduction.*—We should have more to say of this instinct if we were dealing with psycho-analysis. It will suffice now to say that the instinct probably develops comparatively late, and people are generally unconscious of it. The matter of sexual jealousy and feminine coyness arise in connexion with this instinct. Jealousy is readily aroused by a threat of opposition to the operation of the instinct—and the great strength of the instinct, although the person may not be conscious of it, accounts for jealousy in some cases.

The presence of the male excites coyness in the female. This natural repulsion has sometimes to be broken down by a process of wooing, and then the instinct takes its place. If the new psychology is right, teachers need to concern themselves about this instinct in dealing with children.

(*b*) *The Gregarious Instinct.*—Originally developed in animals for the purpose of their mutual protection. Primitive man was gregarious. The tendency is usually expressed by saying that man is a 'social' being. The tendency chiefly develops in adolescence and must be borne in mind in drawing up plans for work and play for young people in their teens.

(*c*) *The Instinct of Acquisition,* or the collecting instinct. Very strong in all people—not least amongst children. Most children collect something or other.

(*d*) *The Instinct of Construction.*—The simple desire to make something. The first sign of it is seen in the desire to make mud pies. The teacher relies upon this instinct to a great extent. It is utilized in the various forms of expression work, and in anything that makes a child express abstract thoughts in concrete material. If this instinct is not allowed free exercise, mischief and destruction result.

Four General Tendencies

The child is born with four general tendencies which exert a great influence upon the mental and moral growth.

1. *Imitation.* — Every child is born with a tendency to imitate. Imitation plays a large part in his development and in his moral education. The simplest form of imitation is the mere copying of another's action. There are five main kinds

of imitation, but of these it is not necessary to speak in detail.

2. *Sympathy* has been called the imitation of emotions, but this is not true, because imitation deals with actions, and sympathy is concerned with emotions. There is a tendency for an emotion which is felt and expressed by one person to be felt by another in his company. (In psychology 'sympathy' implies none of the higher moral qualities which are usually associated with the word.) If one animal in a crowd shows fear and rushes off in flight, there is a tendency for the others to follow suit. This does not mean that they perceive the cause, but sympathy is excited by the manifestation of emotions. This is the cause of what was called by the soldiers during the war 'wind up.' Sympathy is not an instinct because it has no definite impulse. Sympathy means literally 'feeling with,' or experiencing the same feeling, when we see the expression of feeling or emotion in another, e.g. a favourite trick of undergraduates used to be for one to stand in the middle of the road, with eyes and mouth wide open, looking at the house-tops. The same emotion of wonder is aroused in others, who soon crowd round and stare.

The sympathetic spread of emotion is called the 'sympathy of numbers.' The wise teacher knows that if he can obtain the right attitude of mind from the majority of boys the rest will probably follow suit. This is what is meant by the general 'tone' of the class—it subdues the few individuals who are likely to cause trouble. The best teacher therefore tries to keep the majority of the children in sympathy with him. He must feel that the bulk of the class are with him. He must be friendly although he must be firm. Many teachers think that by making children afraid of them they will be able to coerce all boys into the proper attitude. They fail to see that they are running the risk of evoking a spirit of angry rebellion, which may turn the most well-meaning children into enemies.

There are two kinds of sympathy:—

1. *Primitive or Passive Sympathy.* The will is inoperative. A cry of fear because an instinct of flight is aroused will probably rouse your instinct of flight—the will plays no part. In Scripture lessons the wise teacher dramatizes by means of gestures and inflexion of voice. This excites sympathetic emotion. The children will soon share your emotion and will probably imitate some of your actions.

2. *Active Sympathy.* The will is active—you want to share the emotions of another. E.g. case of friends, they not only experience the same emotions, but seek that their emotions shall be

experienced by each other. Perhaps this accounts for the frequent letter-writing that occurs in the case of engaged people—one is anxious to communicate his emotions to the other, and is not satisfied until the latter shares his feelings, and when that other does he attains a peculiar satisfaction which enhances his pleasure and diminishes his pain. Active sympathy is essential for the development of affection between equals. The teacher possesses a valuable ally in 'active sympathy'—the children are not only apt to share his feelings, but they are also desirous that he should share theirs. In the teaching of Scripture occasions frequently occur for the development and refinement of the children's feelings, and thus for the training of their moral judgment. A teacher's success depends upon his ability to secure right feeling in children about persons and actions and scenes of natural beauty. He must enlist the active sympathy of the class. The use of his voice, gestures, and facial expressions will help. He must also be on terms of happy friendship with the children—this leads to mutual interchange of emotions. This is the psychological reason why the teacher must be on good terms with the class.

The third of the four general tendencies with which every one is born is *Suggestibility*. Now, suggestion is quite different from imitation, although it is very often confused with it. Suggestion is a method of communicating thought to others. It is not the normal way, as thoughts are usually communicated by making use of the ideas already present in the child's mind—one idea 'suggests' another. Suggestion has that meaning in psychology, but for the present purpose we must lay aside that idea of the word. For us suggestion is the name given to the process whereby one person is led to believe something, and often to act upon it, without any definite grounds for his doing so. McDougall's definition is: 'Suggestion is a process of communication, resulting in the acceptance with conviction of the communicated proposition in the absence of logically adequate grounds for its acceptance.'

The tendency to suggestibility is innate—all are suggestible—but the degree depends upon four conditions:—

1. *Abnormal State of Mind.* E.g. as in the case of the hypnotic patient: the fatigued person—when the mind is too tired to reason and is reduced to the perceptual and even sensational level; the hysterical person.

2. *Lack of Knowledge,* or the imperfect organization of knowledge. There is a tendency in every child to accept what is told. This tendency should be used by teachers in the formation of good habits

in children. For the purpose of morality precepts should be impressed upon children's minds before they can reason adequately for themselves.

3. *The Impressive Nature of the Source of the Proposition.* This is called 'Prestige' suggestion. We take certain things on trust because of the impressive nature of the source of the information, as when election candidates say, 'Mr. Gladstone said in 1889,' etc. A child sometimes says, 'It must be true because it was in the newspaper.' Notice that no teacher can use this form of suggestion unless he is respected by the children. A weak personality is usually incapable of exercising suggestion. Unless a teacher has considerable personal influence over children it is quite useless for him to 'preach' much. Every powerful teacher is something of a mesmerist!

4. *Peculiarity or Peculiarities of Character and Disposition.* E.g. people whose instinct of self-abasement is stronger than the instinct of self-display are usually very suggestible.

Contra-Suggestion. There are some people and children in whom contra-suggestibility is very pronounced. They wish to do the very opposite to that which is suggested to them. All children are like this in the case of a weak-kneed teacher. The impulse of self-assertion becomes strong. In the case of children this is nearly always due to their dislike of the teacher, often caused by some unwise, cruel, or harsh exercise of his authority. Thus we see another reason for the necessity of the teacher keeping on good terms with the children. It also explains the unwisdom of continually saying, 'Don't.' To tell a child what not to do is always dangerous, and the 'contrarient idea' is likely to be roused.

Abuses of Suggestion

The power of suggestion is a great weapon in the teacher's hands, but it must not be abused. Examples of abuse:—

1. When a teacher teaches deductively and does not call upon children to investigate and consider, and come to conclusions for themselves. It is educationally unsound to allow children to adopt an attitude of passive acceptance.

2. In questioning—by suggesting correct answers to questions which have the appearance of proceeding from the children's own thoughts, but which are really only due to the teacher's 'lead.' E.g. usually questions requiring only a single word for an answer, especially those which require merely 'Yes' or 'No'; so-called questions ending in 'isn't it?' 'wouldn't you?' i.e. corroborative questions. The reply desired is often indicated by the intonation of the teacher's voice—a form of

'prestige' suggestion. Elliptical questions—which take the form of incomplete statements, which children are requested to fill up. 'Oxford stands on the banks of the ——?' Sometimes also questions ending with 'what?' which are virtually elliptical, e.g. 'Simeon was a what man?' Such questions lead to guessing or the answer is suggested by the manner and tone of voice of the teacher.

So far we have spoken of direct suggestion, but there is also indirect suggestion, as when we so order our Sunday School as to make it preach reverence and orderliness to the children. This is the whole question of 'atmosphere,' to which so much importance is rightly attached by the reformed Sunday School movement. The children 'catch the spirit'—to use the old threadbare tag, 'ideas are caught, not taught.' The disciples saw our Lord praying and caught something of his spirit and said, 'Lord, teach us to pray.' Keatinge, in his book on 'Suggestion,' says, 'New ideas can be introduced so discreetly that no reaction is aroused, that sleeping dogs can be let lie, and the subject remain sublimely unconscious that he is being "got at."' Thus there is suggestion caused by environment—the most striking feature of the Montessori schools.

Suggestion in the Sunday School

By means of suggestion we must make the Sunday School really attractive to the children, and then there will be no trouble about their attendance—they will *want* to come. The *Sunday School must be a place of happiness.* If Sunday cannot be a day of rest, let it at least be a day of gladness. We do not want elderly females nagging at refractory pupils. Some Sunday School teachers have faces as long as fire-escapes. Take joy with you into the Sunday School—joy in the Master's service. Let there be sunshine in the Sunday School. It is just as important for the Sunday School teacher to be happy as it is to be holy. A little girl once asked God to make all good people nice. We want good and nice people for Sunday School teachers. Some people regard happiness as superfluous. For such people I would remind them of the witty saying of the Frenchman, 'The superfluous, that indispensable necessity.'

The Sunday School should be a home of beauty. The Sunday School is God's school, and God is the source of all beauty. Think of the rooms: are the pictures really beautiful or do they consist of advertisements or concrete instructions of how to make mustard, cocoa, or pen nibs. Perhaps there are no pictures at all, but remember that blank walls do not leave blank impressions. Why not have some flowers in the Sunday School? The children will be pleased to supply them week by week. Similarly, with regard to pictures, the children might pay for them. Children, and grown-up people too, for that matter, usually take very great care of what they themselves pay for. Try to secure a definitely religious tone in the building. See that the school is clean. It should be the teachers' and scholars' delight and privilege to keep the room well dusted. It is not necessarily the caretaker's business.

There should also be the beauty of music. The Roman Catholics know what that means in their schools. The music should be of the very best. A decrepit harmonium or piano should not be allowed in the Sunday School.

The Sunday School should be a home of truth. We should get rid of all unreality—in the form of untruthful hymns, as, for example, when we call upon children to sing 'Weary of earth and laden with my sin,' and when we make them long for 'A rest for little children beyond the bright blue sky.' I have never yet known a normal child who longed for rest, except when it was tired out with play! Abolish all the unreal prayers, such as those that are generally found in Sunday School registers, and which have not been brought up to date. Do not pray in an unknown tongue—

but use language that is intelligible to children and which expresses something that the children feel. Don't pray *at* the children. I am reminded of the invitations I used to receive when I was sick-visiting as a parish priest. 'Yes, pray to him, if you like.'

Do not teach children anything that they will have to unlearn later on. The Old Testament is not literally true. I know a Sunday School where they teach the Old Testament for three years consecutively, and it is not a Hebrew school. We should, of course, teach the Church's faith. Our children are children of the Font. The last twelve questions of the Catechism leave the children at the altar, and the Sunday School must leave the children at the altar too. The superintendent and teachers should have Church convictions.

The Sunday School should also be a place of worship. Of course, it is no substitute for the Church. But the children should there be taught how to worship, and taught to love to worship, and love religion generally. For successful teaching in worship a great deal more must be made of the opening and closing exercises in the Sunday School. It will be found necessary to grade these acts of worship, just as we grade our lessons.

Play

The last innate tendency of which we shall speak is Play. Childhood is usually described as the play time of life. There are several theories regarding play. E.g.—

1. Schiller—developed by Herbert Spencer: 'Play is always the expression of surplus energy.' This means that young creatures, not having to use their energies in finding food, have to find an outlet for their energies. There is an element of truth in this theory, but it does not account for all the facts.

2. Play is necessary in order that a young creature may grow. The process of building-up (Anabolism) is going on in infancy. The young of all animals must move if they are to grow; hence folly of saying to a little child 'sit still' for long periods together.

3. Play is not idleness, but an attitude of mind towards experience. By play a child learns more about the world outside him. The play tendency is really a special endowment of nature. In play a child pictures to itself some fact of adult experience and acts out the picture. He reproduces in his play the experience of older people, and in doing so he is brought into closer touch with the experience of adults, and helped to understand it and to master its details; e.g. a little girl delights to play with a doll, and incidentally learns something

about tending a baby. A kitten chases after a ball and so gets ready to pursue a mouse. Karl Kroos's definition is that play is a preparation for the serious business of life.

There are other theories of play, but the above are the ones specially necessary for our purpose.

Teachers will see that play does several useful things for a child. It inculcates a desire to increase skill, to emulate and excel. The last is very important—it becomes the principal impulse in many men. The impulse to rivalry, however, develops comparatively late (4—5 years). Before this play consists in just moving about. It is purposeless, and apparently due to superfluous energy.

There are four periods of child life in which play should be regarded :—

1. 0—4. Aimless play—Schiller's theory probably right at this age.
2. 4—8. Play becomes individualistic—rivalry and a desire to excel arise.
3. 8—12. Impulse and rivalry stronger—the most valuable period from the point of view of character training.
4. 12—21. Desire to play in teams. Before 12 it is difficult to form football teams, and indeed to induce children to play team games of any kind.

The Play Tendency has a Socializing Influence, for it prepares a child for life in a society by teaching it co-operation, submission, leadership, and the necessary subjection of the individual to the whole society.

The child is also born with the habit-forming tendency, and this completes the child's heritage.

Child Study Applied in Sunday Schools

We cordially recommend every Sunday School teacher to make a detailed study of every child he teaches. In doing so the general principles mentioned in the previous pages may be utilized. The object of this exercise is to introduce teachers to what must always be an important and interesting element in their work, and the element upon which the real success and lasting results of their efforts will always largely depend; that is the estimation of the characteristics of children as individuals, as well as in the mass. Even within the first half-hour of his introduction to a class a teacher consciously or unconsciously begins to form some provisional opinions about his pupils, and at the end of a fortnight or a month he feels, perhaps rather than knows, that he has a sort of working theory of the character of each, which further experience would confirm or correct. A child study, exercise such as we recommend should assist teachers to appreciate the advantage of systematic and conscious observation, as opposed to casual and unconscious impressions.

The Sunday School teacher is handicapped as compared with the day-school teacher in not seeing the children often enough to use the various tests which psychologists have been devising and perfecting for the last few years. Some of these tests are now standardized and are regarded by some as substitutes for the teacher's observation and individual judgment. All that the average Sunday School teacher can do is to observe the children he teaches, and make a separate record of each. Among the points to which observation may be directed are the following, viz.—

(1) Physical characteristics, including age, size of the child for his age, facial expression, health, evidence of or freedom from nervousness, condition of eyesight and hearing, tidiness, cleanliness, manners and bearing, and other indications of home training.

(2) School work—compared with the average of the class, success in different subjects, strong and weak points, power of expression, quickness of response, reaction time, responsiveness, the time the child takes to react to impulse or stimulus. Is he long in responding to questions and other mental stimuli ?

(3) Life outside school—occupations in the way of studying, reading, playing, hobbies, characteristics of aims outside school different from those in school. What is the home life, whether its influence is good or bad ?

(4) Mental characteristics. Memory, imagination, reasoning, self-consciousness, vocabulary, character of attention, spontaneous or voluntary, continuous or intermittent, intense or slight ; effect of praise and blame ; actions, impulsive or deliberate ; persistency, or lack of it in working ; how best appealed to ; what is needed most, stimulation, repression, or direction ; evidence of tendency to lead, or to follow and imitate ; whether motor (specially active, fidgety) or sensory (receptive and quiet) temperament.

The child should be observed under as great a variety of circumstances as opportunity may offer, out of school as well as in school. The Sunday School teacher should seek opportunities of talking to him and discovering his interests and preferences and prejudices. But in all this great care should be taken that the child does not become aware that he is under observation ; for if that happens he is liable to become self-conscious and unnatural and the observation will be useless.

The teacher, in writing reports of the various children, should avoid vague generalities and aim at definiteness and precision. The child's actions and sayings should if possible be recorded in justification of the conclusions stated, or as illustration of characteristics thought to be discerned. Careful record should be made of whatever seems to illustrate mental attitude, characteristics, and difficulties of childhood. An attempt may be made to determine how far the child illustrates or departs from what is supposed be to the normal type of child in such points as imitativeness, love of change, strength of memory, literalness of interpretation, limitation of reasoning power, romantic imagination, love of physical activity, curiosity, etc. The teacher should also suggest treatment he considers desirable in view of either mental or moral characteristics.

PART II

PEDAGOGY. LESSON PREPARATION

CHAPTER I

A Good Beginning

SUGGESTED SCHEMES FOR DRAWING UP OF LESSONS—AIM OF THE LESSON—PREPARATION OF CHILDREN'S MINDS—STATEMENT OF AIM OF LESSON

CHAPTER II

A Good Middle

INDUCTIVE AND DEDUCTIVE TEACHING—NARRATIVE AND DEVELOPING PRESENTATIONS — QUESTIONING AND TREATMENT OF ANSWERS — USE OF ILLUSTRATIONS—VISIBLE AND VERBAL-STORY-TELLING—THE SUMMING UP OF THE LESSON

CHAPTER III

A Good Ending

APPLICATION OF THE LESSONS TO THE CHILDREN'S DAILY LIVES—EXPRESSION WORK

CHAPTER IV

The Teacher's Equipment for His Work

PREPARATION CLASS—HIS SPIRITUAL PREPARATION

CHAPTER I

A GOOD BEGINNING

To-day educationalists are agreed that there is no general scheme under which any and every lesson can be drawn up. The following schemes are only suggestive of the kind of arrangement which is generally useful. The important thing is that the teacher should allow his own personality to appear in his lesson notes, and not feel tied and bound to any particular system. Moreover, when a lesson has been carefully prepared beforehand and a proposed plan set out in the form of notes, the course of the lesson should not be regarded as finally settled. Any plan that may be drawn up can be only tentative at best. Many things may occur which would make it advisable to give up the plan and adopt another, e.g. the teacher may have overestimated or underestimated the powers of the class. Even in the course of the lesson a difficulty may arise which it is necessary to deal with, though the teacher has not counted on it. Hence it is by no means always possible or even desirable to adhere too slavishly to notes previously drawn up. Below we give a few suggested schemes for notes of lessons :—

1. Subject.
   Knowledge assumed.
   Purpose of lesson.
   Introduction.
   Subject matter and its treatment.
   (i.)
   (ii.)
   Exercises on the subject matter.

2. Subject.
   Knowledge assumed.
   Aim of lesson.
   Introduction.
   Subject matter and its development.
   (i.)
   (ii.)
   Succeeding lessons.

3. Subject.
   Aim of lesson.
   Introduction.
   Development of lesson.
   (i.)
   (ii.)
   Conclusion.

4. Subject.
   Aim of lesson.

Introduction.

Treatment of lesson.

(i.)

(ii.)

Conclusion

Broadly speaking there should be noted three points in drawing up every lesson :—

(1) A good Beginning.

(2) A good Middle.

(3) A good Ending.

1. *A Good Beginning.* Necessitates an understanding of the children's mental and spiritual capacity. We should consider—

First of all the age of the class to be taught. This is of the greatest importance. The subject of the lesson and its development depend wholly upon the age of the children. We do well to remember the apostle's words: 'When I was a child I spake as a child, I understood as a child, I thought as a child.' What is suitable to a child of five is obviously unsuitable for a child of twelve. Therefore as the first thing in the lesson preparation *state the age* of the children to whom the lesson is to be given.

Secondly, the subject selected should be suitable to the age of the children. This is a very important matter.

Thirdly, teachers should have quite a definite idea of the aim of the lesson. They must have a clear and definite idea of what they wish to teach, and must bear it in mind throughout the lesson. The determination of what the aim should be must depend largely upon the children's age and existing knowledge.

The Aim must be—

(i.) *Clear and Definite.* Know clearly and definitely what you wish to teach.

(ii.) *Simple.* Usually attempt one thing only, and see that the children take that away with them. It should be such that children can digest it at one sitting.

(iii.) *Suitable.* It must refer to the lives of the children.

(iv.) *Reasonable,* i.e., following naturally from the subject to be taught.

Fourthly, a suitable introduction or preparation. We have spoken of the age of the children, and seen that upon this depends to a large extent the Subject and the Aim of the lesson. We come now to the actual lesson. Teachers have in their minds a perfectly definite Aim, and their one intention is that the child shall carry that away with him as the result of the lesson. It is, of course, futile merely to *tell* the child what you want him to learn —if this were possible there would be no need for a lesson at all, and teaching would be an extremely simple matter. The fact is that a new *idea* has to be lodged in the child's mind—and true education consists in tacking on new ideas to ideas already existing in the child's mind—new ideas must be attached to old ones. The true educational maxim is 'known to unknown,' 'familiar to unfamiliar,' 'near to remote.' Therefore, before attempting to teach new matter, find out what the child already knows about it. Preparation, therefore, is the process of calling up into the child's consciousness such ideas as he already possesses which are connected with the new knowledge, and to which the new knowledge may be attached. Unless we know the existing ideas in the child's mind we cannot make the necessary attachment. If some such ideas as these are not brought into consciousness it is useless to attempt to introduce new ideas. If knowledge is really to be acquired it must be attached to some ideas already in the mind. In this way mind grows—any other way of attempting to produce mind-growth is impossible and futile.

The first thing, therefore, when a teacher appears before his class, is to find out what the child already knows about the subject, and what ideas he has in his mind relating to the subject to be taught. The teacher in this stage explores and probes the child's mind. This can be done in many ways. It is obviously impossible to limit it to any particular form. There is a great opportunity for a teacher's originality and resourcefulness. The following are suggested methods :—

1. If the lesson is one of a series the teacher might ask, 'What did we talk about last week?' and allow the children to reproduce that lesson. This is the most common and certainly one of the most useful way of introducing a lesson in a series.

2. A sentence briefly describing the scope of the lesson, e.g. in a lesson on St. Mark ii. 1–12, 'To-day we are to speak of the healing of the paralysed man. Can any one tell me anything about it?' The children then begin to rummage their minds, which is exactly what we want them to do.

3. A question to which no answer is expected, but which is asked merely to direct the children's thoughts into the desired channels, e.g. in a lesson on St. Mark iv. 1–8, 'Would any boy here sow seeds on a path?' This would be a stimulus to make the child's mind work.

4. A very interesting and altogether useful way is to introduce the lesson by means of a picture, e.g. if the lesson is on the 'fold of the Church' you might begin by showing a picture of a sheep-fold and ask your class to tell you all about it, and then say that you are going to speak of another kind of fold.

5. A still better way is to draw a simple sketch

on a blackboard (talking all the while you are sketching). Don't aim at finished drawings—a child can't appreciate a Royal Academy picture! No matter how rough and simple, it is effective—practise beforehand.

6. A very effective way of finding a point of contact is for the teacher to tell a simple and familiar story, as our Lord did in His use of parables, e.g. in a lesson on the Baptismal covenant, a simple story of an apprenticeship might be told.

7. A model might be shown to prepare the children's mind for the new matter, e.g. in a lesson on the 'Healing of the paralytic' children might be asked to talk about a model of the Eastern house.

Teachers will do well to remember that their part of the lesson is merely to find a starting point—they are getting a point of contact—they are collecting and setting in order the child's already existing ideas on the subject. Try to remember, too, that this is pre-eminently the child's part of the lesson—the teacher is there merely to direct the children's thought. Therefore the children's voices must be heard far more than the teacher's. This stage is *memory* work for the children—no new matter should be taught in the preparation stage. The children should be encouraged to talk freely. It is one of the objects of a teacher to inculcate in children the habit of thinking and speaking consecutively. Let them make little speeches, after one child has said a certain amount, ask another to go on where he left off. Interrupt as little as possible, except to correct mistakes. Until children have had a tolerable amount of experience in making free statements they will require to be prompted by teacher's questions.

This is the child's part of the lesson, and the teacher must not trespass unduly; try to make children to forget your presence and to think only of the ideas which you have called up into their minds, and which are their own.

Whatever method is adopted, the teacher must sum up the results of the preparation, arranging in an orderly way the ideas which are useful for his purpose, and discarding those which are unnecessary and irrelevant.

Later on we shall see that the Introductory stage sometimes has to be divided into sections, and in order that the preparation shall cover the whole ground of the lesson it is sometimes a good thing to have a preparation stage preceding each section of the lesson so that the preparation stage is not always confined to the introductory part of the lesson. Before each section of the new matter there comes an introduction, therefore there may be several such stages in a lesson. The important thing to remember is not to confuse the Introduction with Teaching, and to be calling upon the children to examine the stores of their memory and be at the same time observing or reflecting upon that which is new.

Thus it will be seen that the preparation stage of a lesson consists of two parts: (1) the probing of the child's mind to find a point of contact, (2) judicial summing up by the teacher.

A caution is necessary. Do not attempt to question out of a child the subject of the lesson which is only in the teacher's mind. Your task is not to make the children find out what is in your mind so much as for you to find out what is in their minds.

The length of the preliminary stage necessarily varies according to the subject and according to the knowledge of your class; as a rule it is longer in lessons of a series than in the case of isolated lessons. Usually a few minutes are sufficient for the process.

Stating the aim of the lesson. The teacher has now made up his mind how to find a starting point for his lesson. Imagine him now standing before his class. Here are children whose minds are thinking of all sorts of things. Therefore, before the teacher attempts to find his point of contact he must say something which will call the children's attention to the subject in hand. The children are paying attention to a hundred things; he must therefore say something which will narrow their field of attention and bring an idea, as we say, into their focus of consciousness; something that will turn their thoughts generally towards the subject matter of the lesson. No doubt some of the people who are reading this book are amateur photographers. When you take a photo you 'focus' something or other sharply on the view-finder. One thing then is clearly defined; other things are, as it were, in the margin. It is something like that in teaching. Before you find a point of contact you must get some idea in the focus of the child's consciousness. This is done in teaching by what is called the 'Statement of Aim.' It is of the greatest importance that teachers should think out carefully beforehand what that statement should be, and how it should be expressed. The determination of what it will be must largely depend, of course, upon the children's existing knowledge. But it must be as comprehensive as possible, covering, if it can do so, the whole ground of the lesson. As to the way in which it should be expressed, care should be taken that it is clear and definite, and as brief as is compatible with the purpose it has to serve. Very often the mere statement of the title of the lesson is sufficient.

'To-day we are to speak about Jesus in the synagogue at Nazareth.' But the mere title is of no use if the words mean nothing to the children. Thus, if the lesson is to be on 'The Real Presence,' that term should not be used unless the teacher is sure that the children have already some elementary notion of what it is. Also the phrase should be brief so that it can be quickly grasped by the children, and its meaning quickly understood. A long statement is often half forgotten by the children before the teacher has completed it, and needs a comparatively long period of reflection for its bearings to be understood. It is impossible, as will now be gathered from the above remarks, to limit the statement of aim to any particular form.

CHAPTER II

A GOOD MIDDLE

Presenting the New Matter

WE have now considered the 'Statement of Aim.' This will be immediately followed by the Introduction, of which we have already spoken. Then comes the actual teaching part of the lesson. We sometimes call it 'Subject Matter and its Treatment' or 'Development,' or simply 'Development of the Lesson,' 'Treatment of Lesson,' and sometimes 'Presentation.'

There are, broadly speaking, two great methods of teaching: (1) Deductive, (2) Inductive, also called Heuristic and Analytic. The object of nearly all teaching is to supply pupils with general rules which they may use in daily life, e.g. in arithmetic the reason why we teach children that 2 into 12 goes 6 is in order to enable them to go shopping, so that when a boy goes into a post office to buy twopenny stamps he knows that he will get six for a shilling; similarly, eightpence from one shilling is fourpence, so that when he goes to the pictures and puts a shilling down he knows that he ought to receive fourpence change. But how are we to teach this general rule? One way is merely to *tell* the child and make him commit it to memory: this is called the Deductive Method of Teaching. The probability is he will soon forget it. It will, as we say, 'go in at one ear and out of the other.' The other and more educational way is to make him find out for himself by experiment or otherwise. That is, place before him several sets of twelve objects, and make him take two away and count how many groups of twos he has. This is called the Inductive Method of Teaching.

Deductive Teaching is the drawing of particular truths from a general statement. Inductive Teaching is reasoning from particular examples to a general statement. You can *tell* a child that God feeds people, this is Deductive Teaching; or you can give him particular instances from the Bible of when God has done so, e.g. the feeding of the 600,000 for forty years in the wilderness; Elijah being fed by raven at the brook Cherith; the feeding of the 4,000 and 5,000 by the Lord Jesus. Then point out to children that what God did for those people He will do for us, and that is why we say in the Lord's Prayer 'Give us this day our daily bread.' Now Inductive Teaching should be used whenever possible. Sometimes it cannot be used, yet the general rule for teaching is never tell a child anything that it can reasonably be expected to find out for itself. Sometimes in Scripture lessons, especially when you are dealing with the historical aspects of the subject, you simply must tell, because no amount of reasoning would lead a child, for instance, to discover the names of the books of the Bible (if any teacher were foolish enough to want to teach such a list to the children). Thus, generally, knowledge begins in experience, and grows through the action of the mind on experience. A new experience is understood by the aid of past experiences consciously and unconsciously brought to bear upon it. In other words, theories are developed out of facts. Thus the teacher's work is to teach the children how to use their knowledge for a useful purpose. 'Knowledge is power,' but also ability to use knowledge is power.

Some Maxims of Inductive Teaching

(1) Proceed from the known to the unknown, i.e. proceed from things which are, or can be, grasped through the child's senses to the general statements which they justify.

(2) Proceed from particular instances to general rules.

(3) Concrete to Abstract.

All this can be summed up in the phrase.

(4) Take Analysis (breaking down) before synthesis (building up), e.g. if the lesson were to be on the River Jordan first show a map of Palestine and identify its parts. The whole map may be regarded as the effect of all the circumstances of the country—the effect of all the mountain ranges, rivers, provinces, towns, etc. Then as you propose to isolate one of these elements for special consideration (viz. River Jordan), it should first be identified on the full map and then transferred to a blackboard sketch for separate consideration. In drawing up lessons, teachers should always ask themselves, 'Is there anything that can be regarded as an effect?' If so, it should be taken first.

Examples of teaching from effect to cause:—

(1) A lesson on the 'Ascension'—begin with a picture of it, and proceed to the Bible account of it.

(2) A lesson on 'Parts of the Church'—begin with a picture of the whole Church, and then isolate its various parts.

(3) A lesson on 'Jesus, the Good Shepherd'—begin with a picture of a sheepfold.

(4) A lesson on 'Baptism'—begin with a picture of a font and lead up to its uses, etc.

This means that children need first to receive a vague idea of something as a whole, which idea assumes form and definition as the lesson proceeds.

The application of this principle is often overlooked, especially in historical lessons. If a course of lessons is to be on the 'Judges of Israel,' a simple view of the subject as a whole should be taken first (after the Introduction, of course). The whole period of the Judges should be plotted out by a line on the blackboard into its sub-divisions, which will show how long each judge remained in power, and the special features of each judgeship should next be taught.

These are the main general rules to be observed in the preparation of lesson, and in the drawing up of lesson notes. Care should be taken to record not only *what* is to be taught, but also *how* it is to be taught. The '*What*' and the '*How*,' the 'Matter' and the 'Method.' Years ago students drew up their lessons in two columns—one, Matter, and the other, Method and Treatment; but we do not, as a general rule, recommend this. Divide the subject matter into sections, and immediately discuss how you will teach them.

There are two chief forms of presenting information to children.

(*a*) *Narrative Form.* This consists of a light and spirited narrative or description, related (or possibly read) by the teacher, and suitable to the class-feeling and intelligence. It is not strictly true to say that we should 'tell' nothing to children, but question it out of them. If a child does not know a thing, it is impossible to question it out of him. The excessive use of questioning is a worship of mere machinery. However, during the description or narration the teacher should question sufficiently, but only sufficiently to make sure of interest and attention, and should be careful to ask only such questions as can be welded into the narrative and introduced without breaking the connexion of thought. If the description by the teacher be of some length, it should be divided up into sections.

At the conclusion of the description some of the children should be asked to 'reproduce' in their own words what has been said. This should also be done at the end of each section if the narrative is divided up into sections. Then the teacher questions freely and thoughtfully, so as to deepen the children's insight into what they have heard, emphasize important points, direct attention to points overlooked, and to correct misunderstandings. Finally, the teacher sums up himself, as briefly and forcibly as possible, what has been taught. If the presentation is divided up into sections this summing up, or recapitulation, by the teacher should take place at the end of each section, as well as the close of the whole narrative.

Note.—This narrative form of presentation should be looked upon only as an inferior instrument, and it needs careful handling; but it is useful in teaching parables and history of the Bible. In using it, the great thing to remember is that there must be throughout connectedness in presentation, sustained interest in the children's minds, so that at the end the class must have a clear and comprehensive grasp of the whole. Before using this kind of presentation the teacher should ask himself, 'Can I possibly question this out of the children?' If the answer is 'No,' then he must describe or narrate.

(*b*) The *Developing* or *Teaching Form*. This is a much better way and far more educational than the narrative form. Education means 'drawing out' and so by means of analysis we try to guide our children in their efforts of self-instruction rather than directly inform them. We try to make them find out for themselves. We try to 'draw out' of them what we wish them to know. We put them in an attitude of investigation—they come to 'want to know.'

The teacher must get the greatest possible amount of effort from the children; especially should he try by a minimum of questions to produce the maximum amount of thought on the part of the children. He should get the children to construct the desired results from their own observation and investigation of the materials, models, objects, and pictures which he presents to them.

To do this means :—

(i.) Careful consideration beforehand on the part of the teacher of the order of the development, so as to produce the best educational results.

(ii.) Subdivision of the presentation into small, well-defined portions.

(iii.) Reproduction by the children of each portion as it is completed.

Observe.—During reproduction by the class, a child should be interrupted as little as possible ; the teacher should let the child continue until he has finished his account, or until the teacher considers it would be well for some other child to take up the thread. Corrections and questions should, as a rule, be postponed until some clearly defined portion of the presentation has been covered, for the one great aim of the reproduction by the children is to practise them in the art of connected expression, and to exercise them in the power of continuous thought. The ordinary questions in the body of the presentation, even if the answers are in complete sentences, do not insure continuous thought.

(iv.) Systematic recapitulation of the whole by the teacher. Sometimes it is advisable for the teacher's summing up to be dictated and copied into notebooks, or transcribed from the blackboard.

The main idea of this kind of presentation may be summed up thus :—

1. Teach one thing at a time, i.e. break your new matter up into sections.

2. Having taught each point separately, piece the whole together again, i.e. ensure a broad and connected grasp of the whole by means of reproduction by the children, and recapitulation by the teacher.

It is necessary sometimes to have a mixed presentation, partly narrative, partly developing. It was said above that we must guide the children in their efforts and so help them to teach themselves. One way of doing this is by means of questions. It is very desirable that the children themselves should ask questions. They ask their parents, and the teacher should aim at getting them to ask him questions. After all, in the common order of nature, it is the person needing instruction who usually asks questions, not the person giving instruction. Why should the nature of things be topsy-turvy in the Sunday School ? It is not so at home. Why should the questioner at school be almost always the teacher instead of the learner ? Our business is to make the children feel the lack of information and desire to ask questions ; to encourage them to find out what they can for themselves, and to be keen to hear what we have to add to their stock. *They* should question *us*, or at all events stand in the attitude of those who want to know. If our pupils get into the habit of waiting for a question before they are moved to think, they will ultimately be unable to think except when they are questioned. Many grown-ups to-day are exactly in that position—a result of the excessive questioning in school which deadens initiative. 'They never move but by the wind of other men's breath, and have no oars of their own to steer withal,' if we may quote Cowley. 'Knowledge is never truly theirs, it is the property of their teacher, who is the holder of the key that fits the lock: who rubs the lamp in the prescribed way to make the genie appear, who knows that only a penny, and not a shilling, will fit the slot, and disengage the packet of chocolate.'

It is not good to leave so much of the permanent initiative with the teacher. The too convincing proof of this lies in the fact that on the whole the pupil of the elementary school is generally inarticulate except when just the right sort of question is put to him. His own teacher can always 'bring out' his knowledge quite honestly when the most genial stranger may fail.

We are now to have some rules about questioning, but never forget that all of them are but handmaids to the first of all teaching rules, the rule that calls upon us by every means in our power to induce the scholars to think clearly and consecutively for themselves. Questioning is not in itself teaching; it is a device, an instrument, and serviceable only so far as it stimulates the child to independent thought.

Our questions should be calculated to make the scholars think. Therefore those beginning with 'W' are best, Why? Where? Which? When? There are two great classes of questions:—

1. Memory Questions.

2. Developing or Educational Questions.

1. *Memory Questions* simply require children to reproduce what they already know, whether the knowledge has been obtained either recently or some little time previously. Such questions may be:—

(*a*) Preparatory—used at the commencement of a lesson to explore the children's minds and get them to revive the knowledge upon which the new knowledge is to be built up. These are sometimes called 'search' questions or tentative questions.

(*b*) Challenge questions—used to test attentiveness.

(*c*) Recapitulatory questions—for the purpose of revision, and to lead up to recapitulation by teacher.

2. *Developing Questions,* called also 'Educational' questions, and originally known as 'Training' questions, are of far higher utility than the merely memory questions, and supply the teacher with the most valuable of all the instruments of instruction. In fact, it is impossible for one who is not a skilful questioner to be an effective teacher. The purposes of such questions are to ensure the children's mental activity, to lead them to reflect, compare, imagine, and infer; to keep the teacher in touch with the children's minds; to discover their difficulties and to guide the children to unravel them for themselves.

Tests for a good question (specially applicable to those of the Developing or Educational type):—

(1) It must call for the real mental effort—the fuller the effort the better the question.

(2) It must be clear, hence—

(*a*) It should be expressed intelligibly.

(*b*) It should be as pointed as possible. The best question from this point of view is that which admits of only *one* possible answer. Although it is not always possible to make a question as definite as this, yet it is at least always possible to avoid questions of a vague, indefinite type, e.g. a teacher, expecting the answer 'Font,' asked 'What is found in the Church?'

(*c*) It should ask for only one thing at a time. This requirement does not necessarily apply to questions of the memory type, whether examinational or exploratory. Thus the following questions are faulty if used as developing questions, but yet might be very effectively used to call for reproduction :—

i. What are the rivers of Palestine ?

ii. How was the Manna given ?

iii. What sort of man was Judas Iscariot ?

It is of the greatest importance to cultivate definiteness and precision ; as a rule, the most definite questions are the shortest, and it has even been said that the best questioner is the teacher who, with a minimum of words in his question, produces the maximum of words in the child's reply.

(*d*) The question must be kept to its point. A change of ground is very bewildering to the children and leads to loss of interest and to inattention. The shifting of the ground of a question is one of the commonest faults in teaching, and one of the hardest to get rid of. For example, 'Where does the rain come from ?' 'You know that when it rains there are always clouds overhead. What are the clouds made of ?' Faulty teaching of this character is as much a sign of vague and careless thinking on the teacher's own part as of carelessness in actual teaching. If a teacher has got into such a habit of questioning, he must look to effect a cure by cultivating in himself clearer habits of thought at all times, as well as by getting into the way when he is teaching of knowing exactly for what he means to ask before he proposes his question. Even though the question be not finally altered in form, it is clearly a mistake to mix up a question with some explanatory statement. The children set to work thinking out the answer to the question, and then at once find themselves called upon to give that up and listen to a statement. If they succeed in doing so, it can only produce in children themselves habits of thinking as confused as those of the teacher. If they fail to follow the teacher (which is perhaps the thing to be hoped for) the time is wasted.

3. It should be reasonable, such as a child may be fairly expected to answer: especially it should not ask for facts which a child cannot be expected to know and which it is the teacher's duty to tell. It should be terse—a fussy verbosity is commonly the mark of a weak and ineffective teacher, e.g. such formulae as the following should be sparingly used :—

(*a*) 'Can any one tell me?'

(*b*) 'I want some one to answer me this.'

(*c*) 'What do you think?' etc.

The following types of questions should all be avoided, or at least be used very sparingly and for some deliberate purpose, because they fail to satisfy the above tests, especially that of calling for mental effort.

(*a*) Echo questions—calling for repetition of a statement which teacher has just made.

(*b*) Questions requiring only a single word for the answer. Especially useless are those questions which require only a monosyllabic reply: 'Yes,' or 'No.' With a view to encouraging children, teachers often get into the habit of putting questions ending with 'Wouldn't you?' 'Isn't it?' That is simply asking children to corroborate their statements. These are sometimes called 'corroborative' questions. Whatever may be the question which calls for the monosyllabic reply it is often possible for the children to infer the monosyllable expected from the intonation of the teacher, and some teachers are even foolish enough to suppose that when a wrong monosyllable has been produced, and they get afterwards the correct one, repeating the question in another tone of voice, that they are doing a good work; but at best the monosyllabic reply requires little thought and calls for no constructive effort on part of child in producing a connected sequence of words. When a teacher finds himself unable to avoid a monosyllabic question he can often turn it to account by following up with the question 'why?' and 'how?' addressed to the same child.

(*c*) Elliptical questions. Those which take the form of incomplete statements which the children are expected to fill up; also questions *ending* with 'what?' which are virtually elliptical, e.g. 'Grace is what?'

Objections to Elliptical Questions

They usually only call for a single word or part of a word; and this is itself really suggested by the teacher, who almost puts it into the children's mouths, and so it comes from them with little or no thought.

They lead to guessing.

But elliptical questions are not without some utility. They help to keep the children's attention fixed upon the teacher in some kinds of narrative presentation. They often produce answers from the children who are timid and shy, where a better type of question would fail altogether, and they sometimes can be used as a considerable stimulus to interest, the very guessing element which makes them objectionable for ordinary use being then of value in exciting curiosity. Generally they are allowable with more frequency in case of younger than older children.

(*d*) *Questions which call for simultaneous answers. Objections:*—

(1) Idle or inattentive children either fail to

answer at all, or merely follow without thought the lead of the attentive ones.

(2) If there are wrong answers the teacher cannot detect and deal with them.

(3) If there are other classes in the same room, it is an inconvenience to them.

But there are some advantages in simultaneous work, and it would therefore be unwise for a teacher in a separate classroom altogether to forego the use of it. Its advantages are these :—

(*a*) It calls for in an especial way the sympathy of numbers, which enables the work to be more pleasantly and easily gone through : from this point of view it is especially useful with very young children, who need each other's support ; conversely its frequent use in upper classes prevents the growth of self-confidence and of the habit of individual effort.

(*b*) It is useful as a means of introducing variety in teaching ; especially it seems to rouse and brace a class, and even the teacher himself, when energy seems to flag ; it is thus of the nature of a stimulant, but, like other stimulants, it does not create force (intellectual force) but simply whips up, as it were, that which already exists.

(*c*) It is useful sometimes as a means of drilling a restless class into orderliness.

(*d*) It is unfortunately true that classes are sometimes so large in Sunday schools that individual treatment results in each individual child obtaining but scanty opportunities of using his voice. Simultaneous work then comes to children as a relief. It gives scope to their pent-up activities, it relieves the feeling of discouragement which children experience when they are seldom called upon to say what they know.

(*e*) It helps sometimes to fix a point if it is 'echoed' simultaneously after the teacher's statement or after the individual child's answer.

(*f*) It is occasionally useful in revision; but more frequently with lower than with upper classes.

General Remarks.—Simultaneous teaching succeeds better with some teachers than with others, and the teacher of large classes would be especially unwise to refuse to avail himself of it. But it ought not to be an instrument of frequent use; because where real mental effort or independent thought is called for, no teacher can secure that a number of children arrive simultaneously at the same result and express their thoughts in the same language. The simultaneous answer rarely exercises the mind and can be relied upon, even when most skilfully used, only to feed the memory.

When simultaneous teaching is employed, children must never be allowed to shout, and if there are other classes in the room the voice should not be above a whisper.

4. Questions should be asked in proper sequence, that is to say, within each section of the lesson they should lead on from one to the other, so as to train the children in consecutive thought.

The Answers.—A great deal has been said in recent years of the advantage of requiring children to answer always in the form of a complete sentence, and it certainly leads to clearness of expression and the habit of complete statement; but yet it is possible to overestimate the utility of this practice. In some lessons, e.g. Arithmetic, progress would be very slow if every answer, even numerical ones, were required to be in the form of a complete sentence; and in many other lessons exaggerated attention to the form of their answers distracts the children's minds from the subject matter of them. Moreover, it is not the practice in ordinary conversation always to give answers in complete sentences. An answer is only part of the statement, the rest of which has been supplied by the question which has preceded and which we retain in our minds. There are times in teaching when a sharp, brisk, interchange of thought between teacher and pupil is the most important thing to aim at, and when the insistence of answers in form of complete sentences would clog and hamper both teacher and taught. But at the same time there is a real value in complete sentences, and the teacher may well give special commendation to children whose answers are in good form; and at the same time he should always refuse to accept an answer whose form does not properly correspond to the form of his question, e.g. many children acquire a habit of commencing each answer with 'Because' whether there is or not any idea of causation.

A great deal of a teacher's art is illustrated in his treatment of faulty answers. The bad teacher simply rejects them or tells the answer himself, or asks some child to do so. A good teacher varies his methods; there may be occasions when telling is the best thing to do; but when the question is really of the 'educational' type it is usually the best plan to stick to the child whose answer is incorrect. Recast the question or go back behind it so as to guide the child to obtain for himself the right answer. It may perhaps sometimes reveal to the teacher that he has gone too far in his subject or referred to something outside the child's scope, and he may then reserve his question for another time. It is, of course, injudicious to occupy the time of the class too long in listening to the catechizing of a dull scholar, so that the teacher must expect, even after he has commenced the process of working for correct answer, to have sometimes to give it up and in the interests of the class generally to let another child take up the point so that the lesson may continue.

Dangers of Questioning.—If the teacher does nothing but question, the children receive little training in independent or originative thought or in the habit of consecutive thought. They are dependent upon their teacher to lead their thinking, and they are unable to reflect or evolve a train of ideas so as really to assimilate a subject in the mind.

Associated with these dangers is the failure to produce the power of consecutive expression. Most questions can be answered in a few words, and when the animated conversation goes on between teacher and class, which is the most active form of questioning, it will usually be found that its brightness would vanish if the teacher always stopped to require the answer in a complete sentence. Also as originality of expression is not fostered so also the power of continuous expression remains undeveloped. The child thinks and speaks in scraps.

What is the remedy ? Not to give up interrogation, but to supplement it by frequently calling for connected statements from the children, oral as well as written. Another danger of questioning is this—a teacher who has the attention of his class and feels that the children are really listening to his narrative or statement is often disposed upon theoretical grounds to break the spell of attention by intruding questions when they are quite out of place. In narrative teaching there must be *some* questioning. The teacher will have to satisfy himself that there is real mental attention behind the external appearance of attention, but opportunity should be found for asking questions which do not produce breaks in the narrative, and the questions asked should as far as possible be so worded as to arise naturally out of the narrative or statement, and when the answers are given they should appear to be an integral part of it.

The Use of Illustrations

Besides questioning, teachers should frequently use illustrations in the presentation stage of the lesson.

If a person wishes to see a thing in the dark he must have a light of some sort. Usually he strikes a match or lights a lantern to enable him to see it. The purpose of the illumination is to dispel the darkness surrounding the object we would examine. The word 'illustration' literally means a lamp or a lantern. We do well to regard illustrations in our lessons as lanterns to light up dark places in the child's mind and to dispel fogs and mists.

Possibly our Lord had some idea of this kind in His mind when He said, 'Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.' We must try to reveal God to our children, i.e. we must be lanterns to enable our pupils to see God clearly.

Not only are illustrations 'lanterns' in our teaching, they are a great aid in securing attention. There is in us all an innate love of pictures. Children cannot fail to attend while a picture is being exhibited. All teachers of young people find it necessary for the maintenance of willing interest to 'illustrate,' otherwise their lessons would probably become arid and dull.

Again, illustrations used rightly are a great aid to memory. We remember things we have seen more easily than the things we have heard. The eye memory is better than the ear memory. Professional advertisers appreciate the truth of this axiom, hence the tremendous amount of expenditure on pictorial advertisements. The theory is that people in their private lives will feel the need of something, and will at once recall an advertisement they have seen. There is no better way of committing a thing to memory than by looking at it for some time. This is why we remember faces better than the names of persons. We can apply this great truth to the education of children by using pictorial illustrations. Models, pictures, sketches, etc., serve to make the subject the children's own; they give reality to our teaching. This was a teaching method of our Lord: 'He took a little child and placed him in the midst,' when He would teach the grace of humility. 'Shew Me the tribute money,' 'Behold a sower went forth to sow,' and numerous other instances of the same kind might be quoted.

Lastly. Illustrations serve to correct false impressions in the children's minds. Often they get quite a wrong idea from our verbal explanation. We all know what mistakes children make, e.g. the child who told his mother that John the Baptist's head was taken to Herod on a war-horse because his teacher had said it was taken to the king on a 'charger.'

Illustrations are a Sound Teaching Device.—A great underlying principle in education is 'proceed from the known to the unknown.' Instead of telling children abstract theories and points of doctrine, the true teacher gives a simple illustration of something that is known and familiar to the children, and from that leads them on to the unknown and unfamiliar.

There are two great Classes of Illustration :—

1. *Visible,* or concrete.
2. *Verbal,* i.e. stories and analogies.

1. *Visible.*—There are four forms of concrete illustration available in our Sunday School teaching:—

(*a*) *Actual Objects.*—The best way to teach about anything is to show the object itself. Many actual objects are available. These include phylacteries, tear bottles, palm leaves also are easily obtained. It is really time ill-spent to talk about an object which could be obtained and shown to children. Teachers should always be on the look-out for objects which they may show to their classes.

(*b*) *Models.*—If a teacher cannot obtain the actual object, the next best thing is a *model* of the object. The ideal is for each Sunday School to have a museum in which to keep its models and objects for use of the teachers. We believe that simple and home-made models are the most effective. There is abundant opportunity for originality in this matter, and experience has proved beyond all doubt that the reward is out of all proportion to the effort required.

(*c*) *If Models are not available* teachers should use pictures. There is an innate love of pictures in all human nature (hence the popularity of illustrated books and also, be it said, of cinematograph exhibitions). A word of caution must be uttered here, and it applies to all forms of illustrations. Teachers are tempted to load themselves with pictures to show to a class, and think a lesson is good in proportion to the number of illustrations so produced. Yet the perpetual parading of illustrations before the eyes of our pupils is a distinct distraction—it leads to a mere dissipation of the attention. If we remember that illustrations are lanterns to light up dark places, and that in the natural order we do not light a lamp unless we wish to light up a dark spot, we shall be saved from 'overdoing' our illustrations. The rule is that the illustration should be used to help out the verbal representation, not to complicate it—a diagram may darken counsel! Teachers must not think that *every* lesson must be taught by means of pictures. They should think out beforehand what 'lanterns' they will require. There is always the danger of our children thinking so much of the 'lights' as to forget the object the lights were intended to illuminate. Do not let the illustration be so striking as to take the child's attention from the rest of the lesson. Another necessary caution is that pictures should not be hung too far above the level of the children's eyes.

Remember, also, that it is unwise to have illustrations of subjects entirely unfamiliar to the child's mind—the more familiar, the better. We are told of a party of Esquimaux being brought to London, and the expectation of every one was that they would be intensely interested in the shops of Regent Street. As a matter of fact, the contents of the shop window were so unfamiliar to the visitors that they were not interested at all; only the shop windows where harness and straps, etc., were displayed seemed to attract them. They had no interest in the things that were quite unfamiliar to them. Remember that the Model Teacher's illustrations were always familiar. Teach the child in the region of his familiar ideas—catch him in the field of his chief interests!

Let the pictures be simple and vivid. Pictures full of detail will bewilder children—not many children either could appreciate the beauties of a 'Whistler.' Have pictures with the point emphasized; use them when the moment arrives, and consider carefully when that moment is. Do not light the lantern until the darkness is upon you. Do not have all your pictures before the eye of the child at the same time. Put the light out, remove the picture, when you have discovered what you were seeking. Have one picture only on a page if possible—if there are four or more on the same sheet, the class will probably look at the ones which have nothing to do with the matter at the moment. Keep master of the situation while a picture is being exhibited. Do not merely ask the class to look at the picture as a whole. Refer to different parts of the picture—direct attention to each part separately.

(*d*) *Blackboard Sketches and Diagrams.*—Another valuable form of illustration is the simple sketch on a blackboard built up before the children's eyes. This is surprisingly interesting and instructing to the child. It is very necessary for the teacher to talk while he is working on the blackboard in this way, e.g. a teacher proposes to draw a very simple sketch of an eastern house. 'I'm going to draw an eastern house—you see, it's an oblong, like this. It has a flat roof, like this. What is this?' (door)—'and this?' (outside staircase). Teachers need not be afraid of drawing on the blackboard. One does not need to be an artist—children do not expect a Royal Academy picture—the simpler, the better; figures can be represented by lines. The beauty of this method of illustration lies in the fact that a teacher can insert just what he wants and leave out irrelevant points. Teachers are earnestly recommended to possess themselves of a small blackboard (such as can be obtained from all Sunday School Supply Stores for 4½d. or 6d.) and begin to practise at once for next Sunday's lesson. We prophesy that the lesson will be more successful than the last. With the adolescent scholars teachers should draw maps when necessary. Do not draw figures when the children laugh at your efforts—this denotes the time to forego this method of illustration. There is really no need for the least instructed and least artistic teacher to be shy of using the blackboard; but if such fears exist and cannot be overcome, then we advise those teachers to draw (or copy) some simple diagrams at home and exhibit them to their classes.

(‘*Blackboard Drawing for the Sunday School Teacher*’ (Braley), 1s. 6d. post free, from Sunday School Institute.)

2. *Verbal Illustrations* or Stories. We come now to the other form of illustration, viz. *stories*. Here, again, we are following the Model Teacher. ‘Without a parable’ (that is, a story) ‘spake He not unto them.’ The disciples in His time were children spiritually. We know how children love stories. So many teachers look upon stories as a kind of suitable reward to the children for undergoing the dullness of the lesson. ‘If you will pay attention, I will read you a story when the lesson is over.’ The lesson embodied in a story is the most suitable, most palatable, and most useful for children.

Teachers must know how to use stories. They obey the same rules as pictorial illustrations. They must be familiar to the minds of the children—e.g. do not illustrate a Jew's dress by describing a Turk's dress, because a Turk's dress is unfamiliar to the children. Illustrate ‘Communion of Saints’ by a simple story of the members of a human family. Christ illustrated the 'Love of the Father' by a simple story of a lad who ran away from home and came back after a while. The Resurrection may well be illustrated by reference to the springtime. And, like Christ, let teachers avail them elves of local knowledge in their stories, e.g. visualize distances in the Bible by known distances. Remember that stories must obey the rule, 'known to unknown.' There is no need to go to books for anecdotes and stories. We can find them in abundance by considering the daily lives of our pupils.

Use very simple language; this may appear a trivial detail, but experience shows us that it is worth while reminding ourselves of the necessity of it. 'When I was a child I spake as a child.' Remember how very limited is the vocabulary of children.

Teachers also should know how to tell stories. The stories of the best raconteurs are not as a rule spontaneous, but practised diligently beforehand (if we can believe Mark Twain). Practise telling the story before you go to your class. Know it thoroughly yourself, see it all clearly in your own mind. In the case of parables we need a good deal of study of local circumstances besides a great amount of meditation. Make the characters speak for themselves; that is, use direct speech. In the case of the parable of the Prodigal Son, to which we have already referred, Christ did not say, 'The son who ran away from home became tired of his present life and decided to go back to his father's house and say that he was sorry.' No! He made the Prodigal speak for himself, 'I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee and am no more worthy to be called thy son.' This was much more effective.

Lastly. Divide the story up into separate parts. If the teacher can represent each separate portion on the blackboard and then make the characters speak for themselves, the story will be most effective.

When preparing a story, teachers should try to think they are artists about to paint a picture, and keep the separate parts of the picture vividly before their minds.

Further, the teacher's voice and actions should be such as to add point to the story. Do not be afraid to imitate the mode of speech and the actions of the characters in your story. These details are most effective in story-telling. Let not the story be wildly exciting, nor too emotional, otherwise it will be difficult to recall the attention of the children for the remaining part of the school session. Let your stories be of goodness as far as possible.

For one story of wickedness tell ten of virtue. We may easily suggest evil to children.

The summing up of what has been taught. This step we find is the least understood by teachers. They do not seem to have any sort of clear idea what it means. It really means the formulation or summing up of what has been taught. It is the answer to the question, 'What is the essence of the story?' or, where comparisons have been used in the presentation, it is the answer to the question, 'What do we learn from these particular cases?' What is the general idea? No lesson can be complete without a summing up of this sort. The sum of the whole matter is formally stated in general terms. Take a few instances in common life. Think of the *Titanic* disaster. We read the details of the saving of the passengers and the lowering of the boats. The passengers were saved —the officers perished. What do we learn from these details? Merely that the ship's officers were brave and thought more of the safety of others than they did of their own lives. That is the generalization of the *Titanic* incident. We ask ourselves, 'What do we learn from this?' and the answer is the doctrine or the conclusion. It will be seen that it follows quite naturally on the teaching part of a lesson. If we have taught well, the class gives it to us without any trouble on our part. Take another instance. St. Paul at Philippi. *First*, we show his bravery in converting the girl with the spirit of divination—this involved a great deal of boldness on his part because he acted in direct opposition to the monetary interests of her employers. *Secondly*, we compare this incident with the conduct of Daniel, and perhaps also of the Three Children. Then the doctrine stage comes. 'We have seen the boldness of St. Paul, Daniel, and the Three Children.' 'Why were they so brave?' 'Because they trusted in God.' The conclusion or doctrine or generalization therefore is 'Those who really trust in God are bold.' We see that it comes naturally from the presentation. For this reason teachers need not concern themselves overmuch about it, but leave it to come of itself. The doctrine stage of a lesson corresponds to that stage of a sermon when the preacher says, 'The lesson of this is that,' etc., only in teaching we get the children to state it in their own words. Often we merely say, 'Now what does all this teach us?' In the case of young children the teacher should guide them by skilful questioning to discover the general idea of the lesson. In writing out full notes of a lesson the generalization which the teaching is hoped to develop should be written out in full. In a word, the doctrine stage of a lesson may be one of two things. If the lesson is about some incident in the Bible, it will consist of the children's telling the teacher the point of the story; or, if the lesson involves comparisons it is merely the generalization from the particular instances. Note that the summing up is usually the aim of the lesson given to the teacher by the children, and as the teacher ought to have the aim of the lesson in his mind throughout the lesson, it is a reflection on his teaching if the doctrine does not come naturally from the children with very little effort on the part of both child and teacher. We introduce it as a formal step because we can never be sure that the children have seen the point of our teaching. We notice that when our Lord used a parable to show the iniquity of the Scribes and Pharisees often He did not formulate the point of the parable, but that His hearers did it for themselves is revealed in their opposition to Him.

We must have the general idea of the lesson clearly before the minds of the children before we can proceed to apply that idea to their own lives. It is a very good plan either to write the doctrine on the blackboard or let the children write it out. Both these devices 'clinch' our teaching, and with the doctrine thus in their minds the teacher can go on to show the application of it to the lives of the children.

We have spoken in former pages of reproduction by the children and recapitulation by the teacher. We must be careful to distinguish these from doctrine. They were merely the reproducing of the lesson in all its details, first by the scholars and then in the form of a summary by the teacher. They were simply to impress the relevant points on the children's minds, the doctrine comes after them when the teacher asks, 'What do we learn from the story?' Often it is the stating of the character of a reign or of a king. It is the deducing of certain general principles of a lesson, and the statement of them in the scholar's own words. Often the teacher can proceed to show that their general idea is contained in some formula of the Church in the Catechism, e.g. in a lesson on Genesis i. to show the duty of thankfulness—the doctrine comes naturally from the children that because God has provided for our bodies and our souls in such a wonderful way we ought to thank Him. A teacher may go on to ask what the 'Duty towards God' says about it. My duty towards God is to . . . give Him thanks.'

CHAPTER III

A GOOD ENDING, OR APPLICATION OF THE LESSON TO THE LIVES OF THE CHILDREN

In this step the child uses the knowledge he has just received, and in using it makes it both useful and usable. The purpose of this stage is therefore :—

1. The final assimilation of what has been learned so that the child can always use it.

2. The exercising of the child's mind upon practical questions of everyday life.

It is not always possible to carry out both of these aims, especially the se ond. In this step again no new knowledge is given ; instances adduced must be such as are familiar with children's experience.

Some modern educationalists advise us not to point out the application of the story to the children, but leave it and let them do so for themselves. Frankly, we feel that this is unsatisfactory, because in the first place we do not feel that the children are able to do so. Even grown-up people often apply the moral of the sermons to the lives of their neighbours. Secondly, it seems that we are leaving too much to mere chance. Christianity is living, and therefore must apply to the child's own life, and we cannot do better than to point out some suitable application. Often Christ did not point to the application of His parables, and often we find the Apostles, themselves spiritual children coming to Him privately requesting Him to do so, and even then they could not always see the application. It seems to us that the application stage is a most important one in a lesson.

The objects of the application stage may be obtained in several different ways, e.g. by guiding the children to make deductions from the general notions, and by applying them to particular cases. Thus the 'Method Whole' from Presentation to Application would begin with particular instances (in the Presentation and Association stages), culminate in a generalization (in the Doctrine stage), and then end with particular instances (in the application stage).

A very valuable instrument in the application stage is what is known as 'The Problem Question.' The purpose of this is readily perceived when the Method Whole is dealing with a miracle. The application stage then might be the question 'What would the man say to his friends when he came home?' or 'How would you describe this miracle to a man who was blind ? ' or after a parable ' Have you ever seen a Good Samaritan in the parish ? Look out for one this week and tell me about him (or her) next Sunday.'

One point we should remember in the application of the lessons, is that God can, and does, the same things to-day that He did in so-called Bible days but in a different way, e.g. He turns water into wine whenever He turns sorrow into joy. He often calms tempests, not on the sea but in our own lives, and in the life of our country as a whole. The modern spiritual application should always be insisted upon.

Teachers should see that the Application stage is :

(1) *Short.* It should not occupy more than a few moments of the lesson, but should be thought out carefully beforehand.

(2) *Practical.* That is something which the children can actually do and not in any way beyond their powers. It must be a practicable application of the theory of the lesson, of knowledge to action. The important thing is that the scholar should be made to feel the importance of his newly acquired knowledge and its practical bearing on his daily life.

(3) *Single.* One application as a rule is sufficient. Impress it upon the children and make

them promise to do it. For example, in a lesson on the duty of thankfulness, the children should be asked to begin to-night to make a thanksgiving to God with their evening prayers.

(4) *Definite.* Vague and hazy applications are worse than useless. Tell the child to do some definite thing. It is not enough to say that we 'must be good'—that is not definite enough for a child.

It is obviously impossible to lay down definite rules as to the Application stage. We leave this to the teacher who should know his class perfectly, and consequently should know what applications are the best for his particular children. All we can do in these pages is to point out that knowledge is in itself only a kind of half-way house. The only knowledge we recognize as of educational value is that which the pupil can and does put to some sort of use. Hence the profound importance of this stage in a lesson scheme, the purpose being to train the pupil in the command of his knowledge, and in doing so to associate it with the needs of daily life. The mere acquisition of knowledge in Sunday Schools does not make for healthy moral development.

Expression Stage.

We know that the phrase 'Expression Work' has a fearsome sound to many Sunday School teachers. It conjures up to their minds visions of pencils and notebooks, drawing-books, etc., and many avoid it altogether. There can be no such thing as memory without expression work. It is not memory if there is no expression. There are two parts to memory—it involves two processes in the mind—the first, impression or sensation ; second, the recalling of that sensation when like circumstances arise, and of course if you can recall you must be able to keep the impression stored up in the mind. There is the *im*pression and the *ex*pression, both these form part of memory. When we say that ' so and so ' has a good memory we mean that he can express an experience or impression of the past. The ability of memory lies chiefly in the power of recalling the impression. Everybody knows the value of a good memory—without it no advantage can be got from experience. If a child forgets all you teach him what is the use of teaching at all ? it merely ' goes in one ear and out the other,' and it's a pure waste of time. So let us remember in our teaching that it's no use impressing the mind unless we see that the child can recall what we have taught. Quite a necessary part of every lesson, therefore, is to find out if the child remembers what it has been taught. Whenever you ask a child at the end of the lesson to reproduce what it has learned, you are in the expression stage of the lesson. It's not a fad at all—it is an absolutely necessary stage in every lesson. No one can have a memory unless he can express.

Obviously it is the duty of every teacher to see that the child retains what he has learned, and the only way to prove this is to get the child to express.

And very often we are depressed to find how little they do remember. It is not only necessary for a child to recall what it has been taught—it is also equally necessary for the teachers. Sometimes we think we have given a good lesson and go away very satisfied with ourselves, but if only we could ascertain what amount of our teaching had been retained how humble we should be. Look at your day school—why do they have tests and examinations? Largely to see to what extent the children have remembered!

You can't possibly tell if the impression is deep unless you test it—therefore ask questions; or do something to call up in the child's mind what you have previously taught. Suggest something to recall the original impression. If the impression is deep, memory will work upon suggestion being made, e.g. you have been teaching about the fold of the Church—children know all that it means; for the Expression stage you might suggest in this way: 'What does it mean in the Catechism by "this state of salvation?"' that will immediately bring up in their minds all they have learned about the Church.

No lesson is complete without an Expression stage. What form shall this take? Instead of the end of a lesson being a 'loose end' it should be utilized in one or more of the following ways:—

1. Free talking by the children—'Now what have you learned this morning?' Let them talk, interfering as little as possible, except to correct misconceptions, and even that is best done at the end. Encourage free consecutive thought. 'Now *you* tell me.' 'What can *you* say?' and so on.

2. It may consist of the teacher's asking suggestive questions and receiving the children's answers.

3. A discussion between the children and teacher—this needs careful handling, but is a valuable device, especially with the elder scholars.

4. Reproducing pictures—this especially with younger children—'Draw anything you like from the story'—if we have taught well they will reproduce the most important things—don't laugh at their attempts. The time to stop this sort of expression work is when the child becomes amused at his own drawings. In the Kindergarten Schools it may consist of making simple

models with bricks and sand-tray, e.g. church, font, house, cross, and if it wasn't for the dirt on the Sunday pinafores, clay modelling.'

5. But the best and we believe the most useful and practical way of all is to give out writing pads and let them reproduce something in their own words which has been taught during the lesson. Teachers should see that what they call upon the children to reproduce is contained in the aim of the lesson. This is an easy and most profitable form of expression work. If the children cannot reproduce then we must accept the fact with all humility that we have failed, and then we must resort to that inferior method of cultivating memory—let them write down something at our dictation, or let them copy something from the blackboard. This serves to fix the lesson in the memory.

We believe that expression work should be regarded by Sunday School teachers from one point of view purely as an exercise of the memory. Some teachers seem to think it is a time to work children up to a state of spiritual elation. No child should be called upon to express a spiritual experience in public. It only makes for priggishness and fosters precocity; therefore it is generally not wise at this stage of the lesson to call upon children to compose prayers.

Of course there is another way of regarding Expression. Modern education we have seen does not consist in repression but expression. expression may thus be regarded as the satisfying of an internal impulse. Missionary work in particular is often just that. People do not go abroad merely nor even chiefly in obedience to the express command, 'Go ye into all the world and preach the Gospel to every creature.' There can of course be no command more explicit than that, but what really drives people to missionary work is compulsion from within not without. As St. Paul said: 'Woe is me if I preach not the Gospel.' It is not obedience to an external command but the satisfying of an internal impulse. We should bear this in mind in dealing with children. Their natural instincts urge them along the road of self-development and stimulate them to self-expression which is the manifestation of life. We should as far as possible aim at self-expression in the Sunday School and indeed throughout life. There should be no impression without a corresponding expression. Expression has then a great moral value. The road to a place unmentionable to polite ears is paved with good intentions. Expression is the only true test of morality. It is only when a religious feeling goes out into religious expression that it becomes a part of us.

With regard to the aspects of expression I have mentioned, there are two main forms :—

(*a*) Verbal—saying something.

(*b*) Manual—doing something.

Verbal expression is the one that will necessarily be chiefly used in the actual Sunday School session because it is more economical as regards time and time is short in Sunday School. Language is the quickest way of expressing thought, much quicker than handwork or dramatization. It is also convenient, it requires no extra space, no material except air. It entails but little fatigue and involves no high degree of muscular control. Thirdly there is the special fitness of language to express emotional and general and abstract ideas. Therefore verbal expression at least should take place after every Sunday School lesson. It may be desirable for a child to express itself in other ways as well, but at least there should be verbal expression.

If Sunday School teachers could introduce something like a little impromptu debate at the end of a lesson, it would be invaluable. This should not be regarded as a means of reproduction but as something to stimulate the children's imagination and a means for allowing them to express their own ideas.

Manual expression — doing something — has certain advantages over verbal expression. It is more vigorous and vivid. It ensures honesty and the results of each child's efforts can be clearly seen. It gives children power to express details of shape, colour, arrangement, and proportion, and lastly, it appeals to children's constructive instinct—their love of manipulation and desire to secure something definite in the way of results. The various forms of expression which may be used in connexion with Sunday School and which need not be done actually in school but during the week, are writing, drawing, handwork of various kinds, dramatization, and the doing of kind and generous acts to others, e.g. after a lesson on the 'Good Samaritan' a good expression would be for the children to become Good Samaritans during the following week.

Caution. See that the giving out and collecting of materials is done in an orderly way—choose the most restless child to act as monitor—let the children pass the things if possible. Don't mark the expression work and correct publicly—see each child privately if necessary. Don't crush this stage into a few minutes—allow plenty of time for it. Remember it is a most necessary part of the lesson, and that the cultivation of memory depends upon the recalling of impression.

CHAPTER IV

TEACHER'S EQUIPMENT FOR WORK

From the foregoing pages it will be seen that there are three essentials for the teacher, viz. a knowledge of the scholar, a knowledge of the subject, and a knowledge of method.

With regard to the first—you can't teach unknown quantities. Some knowledge of psychology is essential. We must never forget that children are growing things and what suits at one age does not suit at another. If you have seven children in your class, you have seven distinct individuals all of whom require separate treatment. Little children must not be treated as grown-up people. They simply cannot accept the teaching that is suitable for adults. 'Feed My lambs,' said our Lord, not 'Feed My giraffes!' And we must bear in mind the tireless activity of children. Boys come to Sunday School with full steam on and we must not attempt to sit on the safety valve. We must allow for the energy of children and not seek entirely to repress it. We must know the individual characteristics of each child. Consideration of the height and weight of pupils is helpful. It teaches us whether they are normal or otherwise. Sometimes a child is a little deaf and if we don't know it we shall blame him unjustly. Then again we want to know something about the child's interests. What is the child collecting? Add something to his collection. You will at once go up in the child's estimation. What is the child's home like? Sometimes you are dealing with the little white slaves of England. Do you wonder that they come and 'blow off steam' on Sunday? You often see another side of Tommy when you have seen him at home. The 'real bad boy' is often much better understood after his home has been seen. We should also know something about the boy's hobbies—and if necessary out of school hours discuss rabbits and pigeons with him. Sunday School teachers can often help children by teaching them how to spend money. Teaching them how to spend twenty shillings properly, is much more beneficial than teaching them twenty hymns. Religion should touch child's whole life and the teacher should know a good deal of what goes on outside school.

Then the teacher must have a sound knowledge of the subject he has to teach. You can't teach what you don't know, and a good deal of extra knowledge is required beyond that which is actually taught to the class.

> How little they know of England
> Who only England know.

David only used one stone against Goliath but he had four others in his sling. There is no excuse whatever for a teacher who reads the lesson from a book. No real success can result. God doesn't put a premium on idleness. The preparation of the lesson should commence early in the week—best of all just after the previous lesson. And it should be lived during the week. That is the best preparation of all.

A knowledge of sound method is also necessary for a successful Sunday School teacher. The time spent in studying method is never wasted. It results in making teaching a joy to yourself and to those whom you teach. Method can be learned. Some people are by the grace of God born teachers, but most of us are not, but we can learn. This has been abundantly proved by my experience of Master of Method in a Training College for School Masters. All the above essentials can be supplied by means of the teacher's preparation class.

Some people think that teachers' meetings are desirable: others that 'they would be nice if they could be had,' others, that they are not desirable. They are a necessity. A teachers' preparation class is an absolute *sine qua non* for a successful Sunday School. It is the coaling station for the whole institution. The vicar is usually too busy to take it, and besides, he is often not the best one for the work. It is essentially the Superintendent's work. If one is satisfied with a 'go-as-you-please' Sunday crowd there is no need for a teachers' class. But if there is to be a real School, there must be unity, unity in organization, in discipline and instruction, unity of aim, and unity in doctrinal teaching. There cannot be real unity unless officers and teachers meet as one body. We may write out an elaborate organization, but it remains a paper unity until the workers meet and plan for unity of work. Without a regular teachers' meeting each class remains a separate little circle, practically doing what its teacher pleases, with small interest in anything outside of itself.

In a real School the Superintendent knows his teachers, their ability, their methods of work, their discipline, and the quality of their instruction. The teachers know each other's difficulties, methods, hindrances, and successes, and their mutual knowledge is pooled at the teachers' meetings. Mutual interest quickens interest; hope arouses hope ; zeal fires zeal, and the real School becomes a real success. There is always inspiration in numbers, especially when they meet for a common purpose. Every crowd is charged with a special kind of magnetism. The solitary worker easily becomes discouraged and easily loses heart and is apt to brood over his failings. The band of fellow workers, inspired by a common aim and confronted by the same difficulties encourage one another by the mere fact of associated effort. We believe in the 'Communion of Saints,' it is part of our creed. Therefore, Sunday School teachers should act in concert. Being many members of one body they should meet as a united band of fellow-labourers working together for a common end. Teachers' meetings provide opportunities for doing this.

Without a teachers' meeting no concerted action can be guaranteed, each teacher must become more or less a law unto himself, an independent unit, and there is every probability that the teachers will become discouraged and lose hope and consequently adopt a low ideal of their work.

But there is even a stronger reason for teachers' preparation classes. In the Sunday School we meet with many difficulties and it is our duty to overcome them as far as possible, e.g. there is the question of the irregularity and the unpunctuality of the scholars, the matter of discipline. But there is one difficulty which is perhaps the greatest of all. The greatest difficulty in the way of Sunday School work—I say it with all kindness —is usually that the teachers themselves are often not adequately equipped for their work.

1. They do not know in many cases what they are expected to teach.

2. They do not know with any degree of thoroughness what they propose to teach in the lesson they are about to give.

3. They do not know how to teach.

4. They do not know the scholars whom they teach, that is, they do not know the contents and capabilities of the mind of a child.

The second difficulty referred to above is that teachers themselves often do not know the doctrine they are supposed to be teaching, or the Bible story as the case may be. I do not mean that they do not know the actual story, as it appears in the Bible, but that they often have little or no knowledge in the background. In short, they have not the necessary 'setting' of the lesson. Teachers often sit down to prepare their lessons with the lesson book in their hands and the Bible beside them for reference. The result is, that at the end of their preparation they know the lesson in the book. But surely this is not enough; to teach well there must be a good deal of knowledge in the background; this knowledge colours a teacher's lesson and gives power to it.

There should be a certain knowledge of the geography of the place, of the customs and dresses of the people, a certain amount of the history of the people concerned.

It matters not whether you are teaching doctrine, Church history, or Bible incidents, there must be some extra knowledge in your mind. I would say here, that a knowledge of Biblical geography is specially necessary for Sunday School teachers. We can deduce so much from it and one's being able to draw simple maps (e.g. Palestine and Asia Minor) provides the only effective corrective to one of the greatest dangers which threaten all study of the Bible. Unconsciously and almost inevitably, children at least relegate the events and characters of the Bible to a nebular realm far removed from earth and the realities of life. Biblical geography assigns to them a definite place and takes them from the land of the clouds. I remember how astonished the members of an Adult Bible Class were when I told them that Palestine was but a week's journey from England!

Biblical geography, too, establishes the realities of the events of the Bible by revealing the forces which produced those events, e.g. Why it was necessary for the Hebrews if they were to maintain their independence to unite under a king like Saul, not only to defend themselves but also to extend their conquests from the coast plain to the desert on the East. The contrast between the narrow, intense, bigoted Jews of the New Testament times, and the fickle, self-indulgent, generous Samaritans is explained when we compare the rocky, unproductive sombre hills of Judea with the open, rolling, and rich fruitful fields of Samaria. Even to-day, when man is less influenced by his surroundings than in olden times, you still must see sea-girt Holland to appreciate the Dutch character, and you must go to the Scottish Highlands before you can understand the Scotch. The study of the Biblical geography is one of the most important and illuminating commentaries upon the marvellous literature of the Bible.

Then again, teachers have to learn that the Bible is not a commonplace book full of excellent quotations. It is, of course, a library—a teacher standing before the Clarendon Press in Oxford said, 'Oh, that's the place where the Bible is made.' It was not all written at the same time, any more than the Prayer Book and Hymn Book.

Again, teachers should have some knowledge of the Lord's ministry as a whole before they can teach isolated events—they must know where, in His ministry, particular events occurred, e.g. the Great Confession of St. Peter took place at Caesarea Philippi. After this, He always speaks in the shadow of the cross. All His teaching can be divided into two sections.

(*a*) Before the Great Confession.

(*b*) After it.

Then again, teachers ought to know the main divisions of the Lord's ministry—the little ministry in Judea—the long ministry in Galilee (Central Ministry). Then Caesarea Philippi and the journey back to Jerusalem. It is not necessary to teach the children all this, but teachers should have it in their minds—if we know a great deal, we are able to teach a little! We are able to connect episode with episode.

Then again, teachers ought to know where the Pauline Epistles were written. The A.V. professes to tell us, but it is wrong in most cases. We must connect the Acts with the Epistles, e.g. Philemon must be put into its place in the last chapter of the Acts, 'All that came in,' etc. (v. 30). One of these was Onesimus to whom St. Paul said, 'You must go back, dear boy. I know Philemon and will write a little letter to him'—so Onesimus went back happy. Again, teachers must know that at Antioch, after the First Missionary Journey, St. Paul wrote the Epistle to the Galatians, that on the Second Missionary Journey at Antioch he wrote Thessalonians—they had ceased work because they wondered when our Blessed Lord was coming again. Therefore 1 Thessalonians was repeated because of misunderstanding. Again, the fact that St. Paul at Athens preaching learned sermons apparently did little good and did not pay, so he writes in 1 Corinthians, 'I preached nothing to you but Christ crucified,' and so on.

Thirdly. Sunday School teachers do not know how to teach and therefore have to learn. The science of teaching can be taught. There are certain rules to be learned.

And fourthly, the rudiments of child study can be taught to teachers.

Now, all these four can be learned by the vast body of Sunday School teachers who need them so badly. They have little time for study, although the necessity for study should be impressed upon them. Also a Sunday School teachers' library should be provided in every parish and many duplicates of the most useful books be provided.

But the best way of all is the Teachers' Preparation Class, the primary aim of which is to teach the teachers. So the Teachers' Preparation Class is a most effective device in the hands of the parish priest. What is learned at the Teachers' Preparation Class is passed on to the scholars and ultimately reaches the parents and from them it passes on to others. Besides this, there is the advantage which comes from the pooling of knowledge. Teachers should be encouraged to discuss and make suggestions.

Programme of Teachers' Meeting.

1. Intercession.

2. Matter, twenty minutes.

3. 'Experience difficulty meeting,' child study, etc., twenty minutes.

4. Actual lesson for next Sunday—discuss suitable introduction, illustrations, etc., twenty minutes.

For the last part teachers might divide into their various grades and discuss the lesson amongst themselves.

There are difficulties in the way of teachers' meetings, but if they are conducted properly the teachers will attend. Much depends upon the nature of the meeting itself. It is a truism to say of gatherings of all kinds, that those which are worth attending are attended. If any kind of meeting bores us, we do not go, so it is with teachers' meetings. The art of conducting a teachers' meeting should not be confounded with the art of preaching. The fact that some clergy have not grasped that fact accounts for the failure of many Teachers' Preparation Classes. The cemetery is full of the graves of teachers' meetings killed by too much talking on the part of the conductor!

Teachers' spiritual preparation of lessons is the fundamental dynamic of all teaching; the quality that makes the teacher of religious truth to speak as one having authority, and not as one who takes things at second-hand, or as one who has allowed himself to be overwhelmed by a load of conventional knowledge which he cannot make his very own, that is one who does not KNOW whom he has believed. Let us distinguish here between these two things which are radically different. There is an authority that works from *outside,* and there is an authority that works from *within.* External authority says: 'You must believe because it says so in the Bible.' Its attitude is one of compulsion from without. The voice of authority that speaks from within says: 'I *must* believe because I can't help it—because I *know* from personal experience that this is the truth.' External authority says: 'This is true because it is the Bible.' Inner authority says: 'This is the Bible because it is true.' The teacher who depends on outer compulsion is continually desirous of making his pupils think as he thinks, and believe as he believes. But he is not the true religious teacher! The true teacher aims only to arouse the inner voice in the depth of the child's soul, seeks only to help the child to find the truth.

In the former class you will find the teacher trying to teach by talking *at* the pupils and trying to convince them by talking them down. In such a class you will see the questions of the scholars frowned upon, postponed to a later date (which never comes), and yet children's questions are the germinal beds of the growing life. Such a teacher is trying to press the death mask of his own arrested development upon the living faces of his pupils. Think of this text and meditate upon it: 'That which is from without cannot defile a man' and add this to it: 'That which is from without cannot uplift a man.' Remember that for your own spiritual vitality, for your soul's health, as well as for your success as a teacher: 'Take heed HOW ye hear.'

PART III

APPENDIX

1. The Sunday School Syllabus
2. The Superintendent and His Work
3. Discipline and Punishment
4. Psycho-Analysis and the Sunday School

CHAPTER I

THE SUNDAY SCHOOL SYLLABUS

THIS is a subject upon which I find the average Sunday School teacher requires a great deal of guidance. Many feel that to spend a whole year upon some book is too long and tends to become wearisome.

Before I make any definite suggestions I wish to deal with a few general psychological principles which should guide us in our choice of courses of instruction, their length, variety, and adaptability. In this chapter I propose to deal solely and entirely with the *Material* we shall teach the child in the Sunday School. I am not concerned now with what are usually called *Methods* of teaching. These have already been discussed.

The child is sent to us on Sunday from its home for a certain time, and we have to select *what* we shall teach him in order to attain the ideal of the Sunday School. As you know, the range of subjects is immense. I wish to analyse the motives that should guide us in our selection.

Generally speaking, there are two motives which inspire grown-up people in selecting subjects for children to learn. They are diametrically opposed! *First*, there is the desire of the grown-up to make the child after his own image. It is the desire of the adult to reproduce in the child his type. We know what is good for us and we wish to teach that to the child. We have had experience of life—we know its pitfalls. Therefore we consider what the child really needs from an adult point of view. That is to say, we regard the child as a little man, and we are guided by what he will need to know when he becomes a grown man.

Secondly, there is a most powerful insistence on the part of modern educationalists that we should recognize the 'rights of the child'; consider natural desires of childhood at each stage of development and try to satisfy those. Look at the world from the child's viewpoint—'become as little children' yourselves before you decide what to teach little children. The child receives from God a certain inheritance, e.g. it inherits a certain physique from its parents—but the consideration of this belongs properly to the sphere of physiology. It inherits also certain tendencies to act in definite ways in definite sets of circumstances. These are called instincts. They develop at different ages in the child's life. Psychologists claim for the child that these instincts must be satisfied as they arise, and that we must carefully bear them in mind in deciding *what* to teach him. (*Vide* Chapter IV.) The first consideration of the educator should be the child. Present something to him that will satisfy at once some present felt need. Regard each age of childhood as having a perfection of its own. Aim at perfecting that stage. Do not always ask what will this child require when it grows up, but what does the child require now? Let that which you present be on a level with the child's *present* interests. The child will at once feel the correspondence between what you teach and what it requires *now*. It is the same problem that faces us in secular education. The child is regarded by some merely as a prospective wage-earner! Therefore teach it nothing but practical subjects that will enable it to earn a competent wage when it grows up. They select material which they themselves regard as necessary for the child when it grows up.

The first thing we notice about a child is that he 'grows'—he is not a fixed form but a developing form. Just as babes prefer milk to meat, so they exercise a preference in spiritual and mental meats. Surely it does not require a psychologist to discover this!

These then are two great opposing principles, one or the other of which has guided educationalists from earliest times until to-day. You get Solomon at the one end, 'My son hear the instruction of thy father,' and Christ at the other, 'Except ye become as little children.' 'He has hidden these things from the wise and prudent and has revealed them unto babes.' 'Whosoever shall not receive the Kingdom of God *as a little child,* he shall not enter therein.' You will see at once how the principles have guided Sunday School teachers in the past.

'I think from my adult point of view "the first class will say" that it is good for the children to learn the Gospel for the day. Very well, it shall be taught whether it appeals to the child or not. It will do them good some day.' Similarly it is good for children to learn the Church Catechism—teach it then and make them learn it off by heart!

Now from what I have already said you will gather that I am wholeheartedly in favour of the second view, and presently I shall seek to apply it in suggesting to you certain courses of instruction. Let me say in passing that one application of it is being made by the Herbartian school of psychologists. I refer to what is known as the 'culture epoch' theory, that is, that the child in passing from infancy into manhood traverses the same stages as those traversed by mankind in his development from the lowest forms of life to the man. The lowest species crawl—so do little children; later on a fear instinct is strong—so it is in children. Use it. A gang instinct appears in both lower animals and children. The Herbartians are to-day engaged upon this huge experiment, and although I feel that as far as information goes this bold theory is working out rightly, yet it is quite impossible to say at present. At the same time I feel that the analogy between the child and the lowest forms of life is not complete chiefly because of the matter of environment. But all this is by the way. It merely illustrates one attempt to apply the second principle I have stated. It will, however, be seen that it recognizes the 'Law of Interest,' and as this is involved in the second principle I mentioned, a few words about it here will be to the point.

Stated briefly, the Law of Interest requires us to consider the child as a human being, with his own nature, his own capacities, his own ideals. Appreciation of this law will give us new ideals for our religious éducation, and new hopes for the redemption of mankind by means of education. The great exponent of this doctrine is Herbart, and we are familiar with what is called Herbart's 'Law of Interest.' This Law is very much misunderstood by superficial students of education. To them it merely means that we ought to make our lessons interesting—boys and girls will learn better if the teacher amuses them, or adopts a lively manner and makes a few jokes. The pill must be swallowed but we will coat it with jam. 'Listen to what I wish to teach you and I will afterwards tell you a story.' 'Come and listen to my sermon in my hut and afterwards you shall have coffee and cakes and cards!' Now the Law of Interest has nothing whatever to do with this kind of thing. Herbart would abolish the necessity for such excitements by striking at the root of the disease. In short the acquisition of new knowledge by children must be pleasurable in itself—the child is genuinely interested. We must catch the child in the field of his chief interests and there will be no need to try to induce a feeling of interest by artificial means.

There is one final principle which must guide us in our choice of *material* for our courses of instruction, viz.: the principle of *Concentration*. By this I mean that there should be unity of aim in all that we teach—all our teaching should be governed by one fundamental definite purpose. There must be one 'circle of thought.' 'Those only wield the full power of education,' says Herbart, 'who know how to concentrate in the youthful soul a large circle of thought closely connected in all its parts.' Let me give you an illustration from secular teaching. I know a day school where the whole of the curriculum is concentrated on Nature Study and Gardening. Every subject in the curriculum helps to teach that. Arithmetic e.g. involves the counting of fertile seeds in a box planted by the children and divided into squares by means of threads. When the seeds come up, the children count the number of fertile ones and work out the percentages and averages. Again, a potato requires so much room in the garden—a certain area is available for the growing of potatoes—how many potatoes can be planted? Problems in Arithmetic are also propounded by working out area of garden and of the scholars' plots. Handwork consists in making the necessary apparatus for Nature Study. Drawing involves the representing of the various objects of nature with which the children come into contact. History would be correlated by talking about the introduction of the potato, etc., into England by Raleigh who brought it from America. Thus geography is introduced, and so on. Again in some schools history is made the central theme. The literature is chosen because it bears upon or arises out of historical instruction; so also school songs. Drawing and modelling are connected with the history of architectural styles and with castles, armour, ships, coins, and other objects of historical interest. The danger, of course, of concentration in secular education is that it involves the danger of the undue exaltation of one particular branch of study; but surely this objection does not arise when we are considering courses of instruction for the Sunday School? We are well advised to concentrate there. According to my view the Sunday School system exists for a very definite purpose, viz.: to teach children to live and learn the Catholic Faith and make them fully instructed Church people. We must therefore concentrate on the 'Faith.' In St. Paul's teaching you see an example of concentration. It all revolves round 'I am determined to know nothing but Jesus Christ and Him crucified,' and he followed the teaching of his Master who bade His followers to sell all, if they would gain the pearl of great price. At present I see many courses where this fact seems to have been forgotten. There is no unity in aim—no idea of concentration. I advocate, therefore, the doctrine of concentration as a practical and essential contribution to the matter of the choice of the curriculum. The doctrine requires a centre round which the subjects taken in the Sunday School should be grouped—a leading idea underlying all our teaching—and I suggest that that leading topic should be 'The Catholic Faith.'

If you have agreed with me up to this point you have committed yourselves to a series of principles by which you may challenge the right of any course of instruction to a place in the Sunday School system. Any course you will reject that does not conform to the child's interest and which is not a vehicle for teaching the Catholic Faith.

I propose now to make some very definite suggestions regarding our courses of instruction, bearing in mind the great principles I have enumerated above.

Now I must frankly confess that I do not consider that any definite system of teaching the Faith is suitable for children under the age of seven. For such children Kindergarten Methods are the only suitable ones. This is said to be the playtime of life, and the language is correct if we understand exactly what is meant by play. For a very small child play is merely purposeless activity—the baby kicking its legs and arms in the air is an example of this, but by the age of three or four play means something else. Play then becomes an attitude towards experience, that is, he makes the meaning of adult experience real to himself—he acts out the ideas of grown-up people. The kitten plays with a ball to prepare itself to deal with a mouse later; the little boy plays at hunting and robbers to enable him to take care of himself later on; the little girl plays with a doll because in all probability she will some day nurse a baby. Play is thus due to the premature ripening of instincts. All instruction for children up to seven must involve movement, play, dramatization, etc. There should be, I think, a Kindergarten Sunday School in each parish. The course of instruction there should provide for movement, and also satisfy the imagination of the little child. Only Bible stories that satisfy these tendencies in children should be chosen. An ideal syllabus would consist of groups of stories which appeal to the imagination and which could be simply played or dramatized. Throughout, emphasis should be laid upon the *Love* of God; consequently all stories which deal with blood-letting, revenge, and hatred would be omitted. A child's first impression of God should be associated with Love.

I would divide the Kindergarten into two groups and present the following groups of stories:—

(A) For Lower Section—five groups of stories relating to—

(*a*) *Babies*—the Lord Jesus, Moses, John the Baptist.

(*b*) *Mothers*—Hagar, Hannah, the Shunammite Mother, the Syro-Phenician Mother.

(*c*) *Homes*—The beautiful home God made for us; the Creation, the earthly home of Jesus, the Father's home which Jesus visited, the Beautiful Heavenly Home.

(*d*) *Children*—A little girl who carried a message for God (maid of Naaman's wife), little children blessed by the Lord Jesus, a lad who gave his food to the Lord Jesus, little children who sang praises to the Lord Jesus, babies in other lands to-day (Missionary lessons).

(*e*) *Angels*—The angels that Jacob saw; the angel that delivered Daniel; the angel that visited the Blessed Virgin Mary; the angel that delivered Peter.

(B) *For the Upper Division of Infants:* Nine groups of stories—

(1) Schools and Teachers.
(2) Singing.
(3) Friends.
(4) Children.
(5) Healing.
(6) Food.
(7) Things we often see.
(8) Dreams.
(9) Special Days to remember.

And now we come to courses of instruction for the Sunday School proper. Ideally there should be three grades, viz.: for children 7–10; 10–12; 12–14; and Bible Classes for adolescents.

7–10. Corresponding to the lower classes of the upper elementary schools. Here is a distinct break in the child's life—a difficult and important transition period. Recent explorations in the realm of child study have revealed the fact that during these years the child passes through a period of development which in many ways is a dim foreshadowing of the greater transition generally known as adolescence—neither should it be said that this first transition is of less importance than the later one. In day schools the fact is often recognized by sending an infant teacher up with these children for a year. In the past teachers have omitted to take notice of this break in the child's life. At this period the child is not particularly attractive—the winsomeness of early childhood has departed. He is growing rapidly and disproportionately. He shows a distinct advance on the Kindergarten child. His activities become more purposive—he acts to accomplish some definite end; his interests become mediate and indirect. The brain usually attains its maximum weight during this period. Mechanical memory becomes very strong—it is the

'Golden Memory period.' Two instincts are particularly strong—Flight and Self-display. These instincts are accompanied by the emotions of fear and elation; both must be used. Fear to stop action which is derogatory to the class and well-being of the child; elation will be stimulated by means of marks and places. His reasoning power is developing. As a result of simple straightforward questioning he can work out for himself the connexion between a lesson and its application. A marked characteristic is his curiosity. He is as never before or again so amenable to suggestion and praise and blame nor responds so readily to his environment. The courses of instruction we present must bear these facts in mind. Short courses are desirable at this age. The appeal to the emotions in the Superintendent's talk is of the greatest importance. In view of the above I would suggest the following as the general subject of the course of instruction. As a matter of fact it deals entirely with the first part of the Church Catechism—the one authorized statement of the doctrinal teaching of the English Church. The course I am suggesting is the answer to the question 'Who gave you this name?' and it may be summed up in saying that we are teaching the child to answer the question 'What I am!' The Catechism begins in a truly educational way and tells the child what he is. The subjects of our various instructions therefore might be (*a*) Made by God; (*b*) Called by God (including Missionary instruction); (*c*) Helped by God: (1) by angels; (2) by human aid; (3) in answer to prayer; (*d*) Guided by God; (*e*) Fed by God; (*f*) Forgiven by God; (*g*) Crowned by God. All these you will notice are involved in the answer in the Catechism to which I have referred. Here, as throughout the series of courses, the lessons would be taught by reference to Bible stories in O.T. and N.T. and to modern instances. I venture to say that that course satisfies all the requirements of the child of seven to ten.

10-12. This age is called the 'period of stability' because physical growth is comparatively slow. The chief characteristic of this age is a desire to discover for himself. Two instincts are predominant: (1) Instinct of acquisition, which results in a love of knowledge; (2) Instinct of construction. It is an emotional age. We should appeal to the feelings—the homely talk of the Superintendent is important—but we should see that the *right* feelings are produced—substitute rivalry for envy; ambition for anger; eliminate jealousy, fear, and delight in cruelty. This is best done by arousing the bodily response which is characteristic of the emotion you wish to stimulate. Persuade the child to act as if the emotion were felt and he will probably feel the emotion. This is the easiest way of securing the presence of any desired emotion, e.g. make the child act reverently in Church and he will probably soon experience the emotion of reverence.

He is a matter-of-fact person. He wants to go out on voyages of discovery. He wants to *do* something, therefore the first course of instruction I suggest for this age is 'What I must do!' This is the answer to the question in the Church Catechism 'Dost thou not think that thou art bound to do,' etc.? What a child must do according to the Church Catechism is—

(1) Forsake sin and keep the Commandments.

(2) Believe in God.

It might be worked out thus. In the case of the first Commandment he must forsake sin in the form of self-will—the positive duty is submission. Both can be taught by stories from the Old Testament and New Testament and Missionary stories and stories of everyday life.

The course is as follows:—

	The Sin to be forsaken	*Positive Duty*
1st Commandment	Self-will	Submission
2nd ,,	Worshipping other Gods	Worship
3rd ,,	Irreverence	Reverence

	The Sin to be forsaken		Positive Duty
4th	Commandment	Neglect of Worship on Sabbath Day	Sabbath Observance
5th	,,	Disobedience	Obedience
6th	,,	Unkindness	Love
7th	,,	Giving way to desires of the body	Self-Control
8th	,,	Theft	Giving
9th	,,	Lying	Truthfulness
10th	,,	Covetousness	Honest Work

The second thing I must do is to believe in God. This involves teaching of the Apostles' Creed The course therefore would be—

(1) Belief in God my Maker.

(2) Belief in God my Redeemer.

(3) Belief in God my Sanctifier.

But it is all very well to say what I must do; I must know *how* to do it, and so the second course for these children would be *How I can forsake sin and believe in God*, and it would be worked out thus—

(1) By believing in God's plan for me.

(2) By God's grace—(*a*) Prayer. (*b*) Listening. (*c*) Sacraments. All the above taught through Characters in O.T. and N.T. and Missionary enterprise, e.g.

(*a*) *Prayer*. Christ's teaching about Prayer; His example; His orders; praying rightly. (i) Be not over-anxious; (ii) Must have faith; (iii) Ask in faith ; (iv) Ask in Christ's name ; (v) Must obey God ; (vi) Persistence.

Then Christ's Pattern Prayer—(i) What a father expects from his Child—Reverence, service, obedience ; (ii) What a child expects from its father —food, clothing, forgiveness, protection.

All these too are taught by means of Bible stories.

We then come to children of the ages 12--14. Their interests are widening. They look out upon the world with larger, wider eyes. The idea of service can be definitely taught. Therefore the course would be '*How I must Live,*' and the living relates not only to the child itself and to its parents, but to the Church, the King, the Country, and the World. I suggest, therefore, the following course of instruction :—

General Theme '*How I must Live.*' This is divided into two parts :—

(1) By doing my duty to God.

(2) By doing my duty to man.

Again I follow the Church Catechism. Details would be as follows :—

(1) *Man's duty to God :* Believe in Him, reverence Him, love Him, worship Him, thank Him, trust Him, seek good at His hands, use my life for Him.

(2) *Duty to Man :* to home and parents, to our neighbour, to Church, to King and Country, to the world (missionary lessons).

As these children are approaching the age of adolescence when the gang instinct becomes dominant, the above courses might be followed by the history of a gang marching through the pages of the Bible—we call that gang the Catholic Church, beginning with the Call of Abram. Devotion to a cause and a leader is emphasized throughout. The subject of the course might be 'The making of a people for God.'

We have now arrived at adolescence proper, and the youth is now ready to take his place definitely as a young citizen in the Kingdom of God. And so the course would be called 'The Kingdom of God,' and its sections :—

(1) *Its Nature ;* inward, spiritual, helpful, growing, precious.

(2) *Conditions of Entrance :* Repentance, choosing rightly, humility, new birth, holiness, renunciation, concentration, for all who seek.

(3) *Its Citizens :* Their character, their way of life, their practical goodness, wholeheartedness, motto, secret of their growth (*a*) noble thought ; (*b*) reflecting ; (*c*) prayer ; secret of their strength, joy, the Perfect Example.

(4) *His Witnesses :* The call of the Apostles, Training of the Apostles, true greatness, service, their ideals.

(5) *The great Commission :—*

The Birth of the Christian Church.

The growth of the Apostolic Church—St. Peter, St. Stephen, St. Paul.

The growth of the Church in modern times—Biographies of Missionaries past and present.

The substance of the last part of the Catechism would be borne in mind throughout the various courses.

I submit that as the outline of a full course of instruction for the Sunday School. Throughout the lessons are taught through concrete instances from the Bible; general rules of Faith are to be taught through close correlation between O.T. and N.T. and lessons of modern times. The chief object is to develop the spiritual faculties and to teach the Faith and so inculcate the highest standard of character.

CHAPTER II

THE SUPERINTENDENT AND HIS WORK

The Superintendent and his work. We might define a Superintendent as 'He who has care of the organization and administration of the Sunday School.' In all work of a religious character there is a danger of the personal element becoming too great, therefore we need a system which does not depend entirely upon personality, therefore there is a great necessity for organization and administration, and the one who has oversight of that is the Superintendent. The Superintendent is the most important person in the whole of the Sunday School system. He is the keystone of the arch. The success or failure of the Sunday School depends largely upon him. He corresponds to the Captain of a ship, or the General of an army. The Superintendent's office is not necessarily a reward for long service in the Sunday School! His work is highly technical and therefore some kind of training is necessary. But he is also a shepherd of souls because the Sunday School is a society of souls, and therefore he must not be too mechanical. He must not administer in too rigid a fashion.

The necessary qualifications for the Superintendent's office are, first, that he must be a man of God—not pietistic. A little child once asked God that He would make all good people nice. The Superintendent must be nice as well as good. He must regard his work as a vocation—perhaps a life-long act of sacrifice. His work does not end with the close of the Sunday School session. His private life must be one of continual intercession. He should have a daily list of people to pray for—teachers and scholars.

Outwardly, he must show himself to be a regular communicant and church-goer. He ought to be a 'twicer' and so set a good example.

He must also love children. There can be no possible hope of success otherwise.

Further, he must be loyal to the clergy of the parish. I know a Church Sunday School where the Superintendent is a Baptist! He should be in perfect sympathy with the vicar—and keep in close touch with him and talk things over with him. He should strive to inculcate the same loyalty in the teachers and endeavour to secure that all are regular communicants. He should conform with the practice of the parish (e.g. in the matter of fasting communion) or go elsewhere.

He should keep the Sunday School in close touch with the Church and not go on independently. The Superintendent ought to be on the parochial council and interest the members in Sunday School work. They should be invited to come and see the Sunday School, and he should have something to show them when they do come. He should arrange with the vicar for corporate communions for the Sunday School teachers and *bring* teachers with him. His work is to attach children to Church so that they do not wish to give up Church at the age of 13. During the war the Church lost half a million children.

He should be the most enthusiastic man in the parish as regards children's work and therefore able to enthuse others.

In many parishes the clergy are not in favour of reformed methods, and how can we expect many of them to know anything about them except superficially? He has also to enthuse the teachers, e.g. the one who says that he has worked in a certain way for thirty or fifty years and therefore it *must* be the right way. We need progress —looking backward often hinders progress—like a man going for a walk who keeps looking back where he is coming from, and finally gets a stiff neck (or probably breaks his neck). Some teachers, of course, take to new methods as a cat takes to milk. He must also enthuse incompetent teachers who resolutely refuse training. He has to deal with teachers who habitually come late, and often he has to use stealthy means to remove them. He must also know how to treat the teacher who wants to teach his own lesson and those who absent themselves from the Preparation Class.

He must have a very high ideal of the Sunday School. He must resolve that the Sunday School shall be the best School because it is God's School —best in method and apparatus. Very often he should begin with a bonfire—to burn up all the old hymn-books and the harmonium that won't play, that have been bequeathed to the Sunday School by the Church people. Therefore he will give clergy and churchwardens no rest. Backed up by teachers he will be a thorn in their side until they make the Sunday School a real *School*. He will know exactly what he wants and resolve to get it, e.g. he will determine to keep all his scholars at School.

He must be a good organizer. He should never teach in the Sunday School himself—but he should organize. He ought always to be on the look-out for fresh talent in the parish—not only teachers, but musicians and people to make models. Further, he uses the individuality and special gifts of the teachers : he puts them where they are most likely to be most useful. He teaches them to feel, 'O use us, Lord, use even me,' that to be a follower of Christ means to work where people have most need of us. He will organize a Training Class for neophyte teachers and secure a spiritually-minded day school teacher for the purpose. This will stop the frantic appeals for Sunday School teachers from the pulpit.

In order to be a good organizer he will be a *master of detail.* He must arrange beforehand every little detail of the programme. Hymns (suitable—there will be no searching for one at the last moment of Sunday School). Prayers bearing on the Lesson or Church's season will be used. The prayers in registers are mostly no good. The secret about them is that the publishers are selling old stock. The true Superintendent writes a full programme of the session beforehand, and keeps to it rigidly. The Superintendent should watch for opportunities for improvement during the teachers' lesson and bring forward suggestions at the next Teachers' Preparation Class.

He should have an open mind. He should be alert to progress. Children don't stand still. He will not get into a rut. He must move with the times—and not block the progress of the whole School. Some Superintendents think they have a life-interest in the Sunday School. 'Men may come and men may go but I go on for ever.'

He must be a leader. A Superintendent usually gets the teachers he deserves. He must be able to lead teachers. This involves (*a*) confidence in himself. I see something, I know what I see, I'm going to make others see it.

(*b*) Sympathy and tact. He will secure the co-operation of the teachers and ask for and welcome suggestions. He will not attempt to run the Sunday School as a one-man show. He will be a real friend and visit the teachers' homes, especially in case of sickness. He will also ask them to tea sometimes at his house.

The Superintendent must have knowledge and skill. He must read, read, read. To save the teachers from starvation, he must save himself from stagnation! He will let the teachers drink from a running brook, and not from a stagnant pool. J. R. Green's epitaph on his tombstone is, 'He died learning.' He will be able to recommend books to teachers. He will see that there is a library in the Sunday School for the teachers. He will not expect teachers to build without bricks

Then skill is necessary—all the piety and good-will in the world doesn't do away with the necessity for this. A good Christian once thought he was repairing a ship but was really opening the sea-cocks.

The only Christian I wish to see on the cab of a engine is a Christian who knows how to drive. The only Christian we need as Superintendent in Sunday School is one who can teach, i.e. he must be a *teacher of teachers*. He should take a weekly Preparation Class. Such a class is an absolute *sine qua non* for a successful Sunday School. It is not the work of the clergy, but should be taken by the only man who knows the true state of the Sunday School, by him who knows the actual problem and can discuss failures and successes, viz. the Superintendent. He will make it a study circle, a discussion circle, a prayer circle. He will prepare a programme each week and write it out.

The Superintendent in School

He should be first on the spot—ready to greet teachers and shake hands with them. He thus sets a good example in absolute punctuality and regularity. He will be sure that the time of assembly of the Sunday School is convenient to children. Children are not always to blame for lateness—parents should be consulted about the most suitable time. The Superintendent will put this view forward.

He should have a teachers' prayer before the scholars come in, so that they go to the children straight from God and claim fulfilment of God's promise 'where two or three are gathered together in My name, there am I in the midst of them. Fulfil now,' etc.

The Collect of Whit Sunday is a good prayer. Teachers then go straight to their classes—doors are opened and children come in to a voluntary. When the music dies down, he will give out a hymn —but he will talk about it first and then pause. Then the hymn will express a present emotion.

He must look happy. He will be careful to create a right atmosphere of reverence and quietness—it depends almost entirely upon the Superintendent —he should radiate atmosphere from his personality. He will have no sung prayers—the children will stand to pray. The teachers' eyes will be closed. The hymn will bear on the lesson. The opening and closing exercises will be regarded as an act of worship—and will arouse a deep sense of God's presence by means of suggestion. There will be good pictures. On the Superintendent's table will be a cross or perhaps flowers to indicate the Church's seasons. He should make the Sunday School look like a *religious* building. There should be graded prayers—different every week—little periods of silence after each prayer and children say prayers after the Superintendent.

There must be no shouting — raising the roof means letting down the tone.'

The Superintendent might have a Sunday to teach hymns and on that day give the teachers a holiday.

There will be a collection taken early in the session, so that the money is out of the way. There should be no collection during the hymn; cp. Church where the collection often entirely spoils the atmosphere created by the sermon. He will explain the purpose and object of the alms. He will have an alms bag and afterwards solemnly dedicate the collection with prayer.

The Superintendent should magnify the place of almsgiving in the School. He should spiritualize it and make it an act of worship. All offerings should be associated with prayer. Missionary boxes are no good in the Sunday School, they are like penny-in-the-slot machines that won't work. Children want to know the result quickly. I would like to drown all Sunday School Missionary Boxes—instead of a hush and a stir of emotion, a box is shaken which entirely spoils the atmosphere.

There should be a Treasurer to magnify the importance of almsgiving, to announce the result of the collection, and to chalk it up on the blackboard. Our people have never been taught to give. We are training in many places a generation of beggars not givers. We should touch the imagination of children—talk about foreign countries—point out places on the map—say a prayer for the people who live there. Children sometimes might provide brushes for the Church cleaning. There is a Church where the Sunday School contributes 30 per cent towards church expenses. There should also be gifts in kind sometimes—ask the Missionaries what they want.

The Superintendent's talk will last only a few minutes. It serves as a general introduction to the teachers' lesson and secures a point of contact.

Registration of attendance. One mark only is necessary, i.e. for attendance. The Superintendent should have an admission register containing date of birth, and place of baptism, occupation of father of each child. A form should be filled in by parents before a child is admitted—on this form the last exhortation in the baptismal service, 'Ye are to take care,' etc., might be printed.

Each teacher should have a register—to be marked before the session commences and then sent by a monitor to the Superintendent before the actual lesson begins—one mark for attendance, nothing else. Of course, there will be no prizes, which are so often the cause of envy, hatred, malice, and all uncharitableness. Prizes run in families as a rule. We cannot teach fair play while we give prizes for beating others. The Superintendent should not go round and mark during the lesson; cp. during the sermon in Church some one going round to count the people. He should employ a secretary, e.g. a big boy to add up the total number present and announce it at the end of the School session, and the secretary might also write out absentee forms.

The Superintendent should keep a register of teachers' attendances, and show the teachers in black and white how regular they have been—facts speak! Teachers who don't come regularly should be dispensed with. If teachers stay away without notice the Superintendent might send the whole class after them.

The Superintendent should write a monthly report of the Sunday School for the Parish Magazine.

While teachers are giving the lesson the Superintendent should not go near. It is a crime to do so. If the Vicar comes in to shake hands with the teachers during the lesson, the Superintendent should point out that he is causing a distraction.

There should be a few words of catechizing at the end by the Superintendent. He should *not* go over the main points of the teachers' lesson; cp. Vicar going into pulpit and saying, 'I'll just go over the points of my colleague's sermon.' He will see that *all* children are facing him when he addresses them, and after that he should give out notices, e.g. the object of next Sunday's collection. Then teachers go out *with* the scholars and return for Closing Prayer.

Lastly, the Superintendent should train an understudy and stay away sometimes to give him a chance.

CHAPTER III

DISCIPLINE

THIS is a very important subject for the Sunday School teacher, for without it there can be no successful teaching. The man in the street still regards the Sunday School as essentially a place of disorder and unruliness, and for that reason probably some of the best qualified of the laity refuse to teach. In a well-known pamphlet on 'Purity,' I have seen an allusion to the 'consecrated anarchy of the average Sunday School with its accompaniment of lollipops.' I have seen the most ludicrous attempt to obtain what is called discipline in Sunday School, standing out —facing the wall—dark cupboards, and even the placing of a cork in the mouth of a scholar. Now, it is quite possible to obtain good order in a Sunday School without any repressive measures of that kind.

Before we consider what discipline is we must obtain a very clear idea of what it is not. First, it is not repression. The Christian religion is not based on fear but on love. It does not mean merely keeping children quiet. If children could remain perfectly quiet for any length of time, it would be necessary for them to see a doctor. Children, in common with the young of all animals, must move to grow. At any stage of life there is one of two processes at work in the human body —anabolism or catabolism. The former means building up—the latter breaking down. The first process is at work in the case of children, and for that purpose it is necessary for them to move. The only way to keep a normal child perfectly quiet is to administer chloroform! It is just as unreasonable to expect a child to sit still as it is to expect an old man to fidget. Sunday School teachers are therefore very unwise to announce to their children that they wish to hear a pin drop. There should be a hum of busy activity—expression not repression.

But if discipline does not mean repression, it certainly does not mean allowing children to do exactly as they like. This is extremely bad for children, and, in addition, they lose their respect for the teacher. Children never admire a weak teacher.

Having seen what discipline is not, let us now see what it is. The word discipline is derived from the Latin word '*discipulo*' and means a disciple. In the last analysis the purpose of the

Sunday School teacher in the matter of discipline is to make the children disciples—disciples of Christ. To allow them to do exactly as they like is to give them a wrong idea of God. The chief trait in the character of a true disciple is reverence, and ultimately our aim in Sunday School teaching is to inculcate in our children the idea of reverence.

> Let knowledge grow from more to more,
> But more of reverence in us dwell.

It is obvious that for good discipline the personal influence of the teacher must go hand in hand with the instruction he imparts. Instruction builds up the child's character indirectly, but the personal influence of the teacher builds it up directly. It follows then to be a really good disciplinarian the teacher must be well instructed and must also possess a personality. It is not enough for a teacher to study teaching methods only. He must consider the more important matter of character building. Herbart says, 'Character building is causing the child to find himself by choosing good and refusing evil.' Character in the child does not come naturally—it has to be built up by the child exercising his own will. A child's natural inclination is to seek pleasure, but the regular recurrence of definite acts of will form the basis of character. Again, there can be no building up of character without an accompanying building up of conscience, and no building up of conscience without a building up of moral judgments or acts of will; and there can be no moral judgments without well-developed feelings. Feelings, therefore, form the centre of personality and character.

When we consider the matter of discipline, we must think of children of different ages, and we must think of the important part feelings play in the building up of character.

There are for the Sunday School teacher two aspects of discipline. Herbart was the first to draw the distinction. 'For educationists it is most important to distinguish between management and discipline—management mainly preserves order, discipline builds character.' We include both in the term 'discipline,' so we really mean by discipline (1) Class Management; (2) Personal Discipline. The difference is, of course, more or less theoretical, and in practice they often merge into one another. We have already referred to the matter of discipline in class management under the heading of Discipline of Order (p. 42). We must now consider the relation of class management to personal discipline. Class management ultimately resolves itself into a system of rules by means of which a child's desires for self-pleasing are restricted so that they do not interfere with his education. It is, in short, the principle of securing and maintaining good order in the class. If the will of the child is to be controlled and guided he must come under the pressure of management. Management at first has no designs on the child's nature, except to teach it to be a member of society.

While class management deals with the present life of the child, personal discipline has the distant future of the child in mind. Management should be regarded as something imposed upon the child—the application of a steady pressure.

The teacher must deal quickly with any breach of class order, and when it is over dismiss it from his mind. But personal discipline is concerned with other things than those which merely conduce to outward order. It should be slow and permeating, persistent, gradual, individual. It is a pleasant task compared with class management.

While class management requires no explanation to the children, it is a matter of uniform application of rules; personal discipline must take a separate line for each separate individual and must avoid all appearance of motiveless action. It must respect individuality. One of the greatest charms of the human being is that he is different from everybody else. It would be a dull world if we were all alike. In one sense we should 'thank God that I am not as other men are.' In regard to class management several general rules should be observed to prevent and allay disorder.

1. Suitable occupation must be provided for the children. The choice lies with the teacher, but we should allow freedom for the children.

2. Supervision by means of eye-control. If the occupation is suitable and the lessons interesting, this supervision will be unnoticed by the children, but it must always be there. An unruly spirit if not detected may disturb the whole class. The child should know perfectly well what it may do and what it may not do. But the teacher should remember that many laws generally are accompanied by many crimes. Children should be trusted. It is a mistake to have an elaborate code of rules. Individual children should not feel that they are being closely watched, although the whole class must be supervised. That is to say, the teacher should watch as far as general order is concerned, but should not watch the individual child.

Herbart says, 'If watching is the rule, we must not expect of the watched any versatility, inventiveness, or ingenuity, trustfulness, or trustworthiness.

3. In order effectively to quell disorder and prevent its arousal, there must be authority and will power on the part of the teacher, and love and respect on the part of the child. When these are present, management of a class is an easy matter, and punctual and willing obedience naturally follow. The teacher must not become too familiar with the child. He must keep his distance if he is to keep his authority.

As time goes on, the reins of class management may be slackened and personal discipline allowed to supplant it. As soon as a child has taken education into his own hands, he no longer needs special control. All he needs is gentle guidance.

Willing obedience is the only sound principle. In order to secure this the personality of the teacher must be strong. He must be strong, benevolent, and kind-hearted. A quiet irony is useful occasionally to support authority, but only the teacher benevolently inclined should use it or it will become a cruel instrument and hurt the susceptibility of the children. The child must feel that the teacher is his friend.

It is very necessary to be careful with regard to the commands that one gives. It is not wise to issue too many commands. It is quite wrong to prescribe everything in detail.

Too many commands inevitably arouse opposition. But there should be uniformity and consistency. Contradictions destroy obedience and the children's esteem for the teacher. It is very unwise to have a different set of rules every week. Again, commands should be practicable, easy to be understood, short, and binding, and suited to the capacity of the child. They should be brief and to the point. Too many words often obscure the conception of what is forbidden and what is allowed. The teacher must not argue. If he does he casts a doubt upon his right to command, therefore he should command without explanation. Commands should be issued decisively, so that the child has no doubt that the teacher is resolute. When a command is once given, do not alter it. The teacher must not be influenced by tears or pleading, nor overcome by flattery. Uncertainty in commands creates uncertainty in obedience. The teacher should never give an order unless he can enforce it, if necessary. If the teacher sees that his command is unpracticable or unsuitable, he should at once withdraw it, but this should be the exception and not the rule. If there is any other way than withdrawal, the teacher should avail himself of it. As a general rule bad order in a class is a product of a bad system. Good order in Sunday School is not so much a matter of handling an obstreperous boy by the collar as securing the right atmosphere. Children are very suggestible. Make the school a home of joy, full of sunshine. Obtain really good pictures, not simply advertisements for cocoa and pencils, which so often disfigure Sunday Schools to-day. Blank walls do not leave blank impressions. Introduce flowers into the Sunday School—let the children bring them. Let the music be good. If there is not a piano introduce violins or other instruments. There are, as a rule, plenty of people in a parish who cannot teach, but who would be willing to act as musicians in the Sunday School.

Teachers should be quiet in their demeanour. To raise the roof lets down the tone. Abolish bells. Stop the Superintendent from walking aimlessly about. Secure the children's interest. Where this is secured the question of discipline does not arise.

Interest will be secured by obtaining a suitable lesson and by presenting it skilfully. The hymns and the prayers should be suitable—varied from week to week and expressing a present emotion or desire of the children. They should be told beforehand what the prayer is to be about. Sunday School teachers should have a very high ideal about their school. They should determine that it shall be the best School, because it is God's School.

They will be progressive and open minded, ready to consider new ideas and methods. One of the great stumbling blocks to Sunday School reform is those teachers who are content to have their School as it was in the past. There is only one difference between a rut and a grave, and that is one of depth! Again, teachers should be in their places before the scholars arrive. Lateness in a Sunday School teacher is almost an unpardonable sin. The scholars should not be admitted until a few minutes before the School session commences. One of the most prolific parents of disorder is the allowing of children to enter School and play there without any supervision, before the teachers arrive. Then again, teachers should be awake and make allowances for the high spirits of the children. So many of us fail because we, as it were, sit on the safety valve. Teachers must have confidence in themselves. Dr. Parker, of the City Temple, once said, 'I am going to preach to-night, and I am going to preach *well*.' Pay great attention to details—the passing and collection of materials; keep master of the situation during the whole session. Do not say what you are going to have—it arouses the contrarient idea. Use tact and have a sense of humour.

Sometimes, of course, we come into contact with what appears to be a real bad boy. It is very doubtful whether there is such a thing. The real bad boy would probably be the best boy if he were suitably handled. As a rule, take him by the heart, and not by the collar. He is probably suffering from too much energy, and is simply letting off steam. He should be given something to do. The best way to win a 'bad boy' is to induce him to render a service. 'It is better to give' from his point of view 'than to receive.' Of course, sometimes it may be necessary to suspend the boy for the sake of the School, but this should only be done after all the list of punishments has been exhausted and private and public lectures delivered and the parents interviewed. It is necessary sometimes to expel a child altogether, and when this is the case it should be done boldly.

It remains to say a few words in conclusion about Punishment in the Sunday School. Even in the best Schools offences will be committed, and that we cannot do without punishment is taught by experience. But in Sunday Schools, obviously, the most sparing use must be made of it and this sparing use will increase its effectiveness. The fewer punishments the better! Frequent use only hardens children. The aim of punishment is to make the child look within himself for the time being and to consider his own actions. This in itself disturbs and shakes the child's spirit and for that reason also, punishment should be as seldom as possible. Yet even the best teachers cannot drive all wickedness from the School, and punishment will be necessary. Punishment for our present purpose may be regarded in two ways :—

1. Instructive punishment, which has a purely moral effect and increases the child's discernment.

2. Punishment to train the will.

The aim of the former is to make the child wise through discomfort.

Nothing should be entrusted to a child who has abused confidence. Teach the child that it doesn't pay to act wrongly. The way of the malefactor is hard. Punishment is a requital for something done wrong ; a recoil on the child's own head for wrong done to another. This recoil, of course, cannot always occur, and sometimes a word of reproof is all that is necessary. The teacher should recall the wrong and show what should have been done. It is necessary that harmony should soon be restored, and therefore the punishment must not last long.

The general rule for the teacher should be scarcity of punishment and scarcity of praise. Suitable words of praise should be given when occasion arises, but the teacher should know how far to go.

The punishments which a Sunday School teacher can give are very limited, but we would say two things about them. They should never be humorous and excite merriment, and they should not be severe. Tact is necessary. Do not stand a boy on the form. It takes away the attention of the class and the boy inhales bad air. Stand a child at the back of the class so that he does not become the focus of attention. Do not stand him in a corner or send him out of the room, so that he cannot attend to the lesson. Do not give him a slack time. If possible he should have more work and not less. Punish without showing any emotion and with the solemnity of a judge.

CHAPTER IV

PSYCHO-ANALYSIS

THE purpose of this chapter is to show how Psycho-analysis (or as some now call it Psych-analysis) may be used in connexion with religious education. Psycho-analysis is something that is going to make psychology adequate both to the task of understanding children and to that of understanding ourselves. It enables the teacher to understand much in his own mental life and the mental life of children which up to now has appeared incapable of explanation.

It is first necessary to have a clear idea in our minds as to what we mean by psycho-analysis. It owes its inception to Professor Sigismund Freud of the University of Vienna, and was a method he devised in connexion with the treatment of functional nervous diseases. It is based upon the assumption that every neurotic symptom has its origin and explanation in the background of the patient's mind. This explanation is probably quite unknown to the person himself and can only be discovered by reference to that part of his mind which is active in his dreams. The psycho-analyst follows up the clue which the symptom gives: under his guidance the patient reveals the contents and mode of working of a sphere of his own mind to which he was heretofore a stranger. In the case of a neurotic person there is probably some experience stored up in his mind of which he is entirely ignorant. This forgotten experience has quite unconsciously affected his mental attitude, and has acted in much the same way as a large stone would act if placed in the bed of a stream, diverting its course so long as the stone remained. Somewhere in the person's mind there is something that ought not to be there, and the business of a psycho-analyst is to remove it, just as a surgeon has to remove a malignant growth from the physical body of a patient in order that the patient may henceforth live a normal life. The method consists briefly in attempting by a series of questions to draw out of the unconscious mind of the patient an account of those experiences that are the fundamental cause of the mental disturbance.

To use Freud's own statement, 'Our hysterical patients suffer from reminiscences.' The reminiscences, however, are not a clear and definite knowledge of the past experiences, they are rather symbols of these past experiences. The method of psycho-analysis attempts to discover behind these symbols the concrete experiences for which they stand. In this way the patient is led by expressing himself, to free himself from the force of the subconscious associations which have been making havoc of his mental life, and thus a cure is often brought about.

Psycho-analysts thus began by studying neurotic symptoms and how to cure them. But incidentally in their study they have learned a great deal about the human mind which enables us to understand the mental conditions of other than neurotic people.

The sphere of psycho-analysis is what is called the 'unconscious' mind. All of us realize that our minds work in many ways of which we are not cognizant. The conscious mind is a very small part of the whole mind. It is that part of our mind which goes on through the day attending to the various things that interest us. You are now exercising your conscious mind in reading these lines. It requires a conscious effort of the will. At the same time there is another part of your mind which is attending to quite different things, without your knowledge. It is storing up memories of these things in another part of your mind—and these activities are often recalled to you in your dreams, your queer fancies, your unreasoning fears, hobbies, and little ways, in your strange and erratic behaviour, your wit and humour, your absent-mindedness, and when you blurt out things you did not intend to say. It is active also when people are hypnotized and when they talk in their sleep and when they are coming round after an anaesthetic.

Until comparatively recently psychologists referred to this inaccessible part of the mind as the 'sub-conscious' mind, but that term is not now generally used, because it implies that that part of the mind is of less importance, and is subordinate to the conscious mind, and this is not the case, for its activities are as real and lasting as those of the conscious mind.

Psychologists now speak of the 'unconscious' mind—the region of the mind that is always storing up experiences unknown to you and the contents of which you cannot be aware of unless an analysis is made of you by some one else, that is unless something happens to bring it out of the unconscious into the conscious mind. The unconscious mind is thus a kind of background to the conscious, and affects the latter in ways not yet fully discovered. Similarly, images in the conscious mind fade away—they go from the conscious into the unconscious. They pass 'below the threshold,' to use Myers's expression, and sink deeper and deeper, and the lower they get the more difficult it is to get them back again into the conscious mind.

It is with the contents of this unconscious mind that psycho-analysis is concerned. It endeavours to remove all obstructions which prevent the conscious mind from being able to act freely, to enable people to do the things they wish to do with the whole of the energy at their disposal, so that they are not turned away from their main purposes by influences within themselves over which they have no control.

Psycho-analysis shows the value of bringing into full consciousness and expression the obscure memories of the past. From this point of view we suppose there is something to be said for children's confessions. But at any rate, if parents and teachers could enter into more intimate associations with children and could obtain their confidences, it would not only reveal much that is happening that would be well for them to know, but it would also serve as a means of expressing in an indirect way some of those childish wishes which through suppression may result in highly undesirable consequences. The pedagogical value of confession has not been fully realized in the Protestant world.

The popular vogue of psycho-analysis has reached a stage when its most sane exponents are becoming alarmed at the possibilities of abuse. Irresponsible people lightheartedly experiment with psycho-analysis and the result is shattered nerves and in some cases grave moral injury.

On the other hand, there is no doubt that psycho-analysis has gained a sure place in the sphere of psychology, and that in the hands of experts who are also men of lofty aims it will more and more prove itself to be a most valuable adjunct to the teacher of religion and to the social reformer.

It has already upset some of the theories of modern religious teachers—the theory that it is morbid and altogether injurious to dwell upon one's past sins and indeed to practise any kind of self-examination. Once again the wisdom of the Catholic Church has been justified—what these modern teachers thought an exploded idea—the moral necessity for self-examination, repentance, and confession.

The interesting part of Freud's theory lies in the fact that hysterical conditions are in a large measure to be traced to the suppressed wishes of early childhood. Because of the incompatibility of these wishes with the child's environment they are repressed and forgotten, and yet they are never entirely lost. They determine to a very large measure the reactions of adult life. The probability is that the significance of these pre-pubescent experiences is vastly under-estimated. The repressed and forgotten memories of childhood make themselves felt in later life and determine to a large extent the general trend of adult experience. Freud believes that the vast majority of these repressed wishes are directly or indirectly sexual in their nature. He launches the theory that the rock bottom of human nature lies in sex. But the psychologist gives to the word 'sex' a much wider connotation than that which is popularly accepted. He means by the sexual impulse all that impelling force in man that urges him to go out from himself to another self—giving to and receiving from that other self—and in the process creating new life and force. And surely this urge is the urge of Love. It is a glorious fact that God gives to man this great urge.

Freud applies his theory to the interpretations of dream states, to art, and to wit. Dreams, he considers, are symbols of suppressed desires. By means of psycho-analysis of dreams we can often discover what another's suppressed wishes are, e.g. Joseph's dreams. Art, like the dream states, may be regarded as a symbolic expression of suppressed wishes. Here also we find a psychological value for myths, legends, and fairy tales.

Wit allows the expression of a thought indirectly in a roundabout way which could not, because of a certain repressive tendency, be expressed in a straightforward way. The conclusion is that civilization has imposed upon the child an ever-increasing necessity to suppress its most fundamental wishes. Such a repression, however desirable and necessary, is yet tremendously dangerous. Renunciation is not always a virtue.

The insistence which psycho-analysts lay upon the importance of infantile experience changes the emphasis in religious education from adolescent to the pre-adolescent period. The crises of life are to be found in the earliest years. The lapsed communicant begins before the age of seven. The great religious, educational, and social problems of the race are to be solved in the elementary school and not in the Bible Class and College and University. Bishop Dupanloup said with prophetic insight, 'Give me the children under seven and I will convert the world.' Thus the possibilities for determining character in the Sunday School are greatly enhanced. The clergy should see that all emotional and vexatious disturbances are removed from the atmosphere of the schoolroom; that the ideas inspired are of a satisfying type. The general tone and atmosphere with which we surround religious education will do more than the insistence upon any number of maxims or the learning of many facts. From this point of view the rush and hurry that characterize so many Sunday Schools is extremely dangerous. The irritable parson or Sunday School teacher is a positive menace to the spiritual and mental sanity of the child. If this is so, then a great many of the bear-gardens that pass for Sunday Schools are not only innocuous but positively harmful.

Psycho-analysis reminds us that we carry within ourselves a tangle of perverted impulses and sinister desires which are a standing menace to our moral and spiritual well-being. How are we to master them? Not by ignoring them, nor by slurring them over and turning our thoughts to pleasanter things, but by tracking them to their lair, bringing them into the light, and passing judgment upon them. If this is true then a good deal of modern teaching on religion is unsound. We are told to work, to keep busy, to occupy ourselves with a thousand and one things, to keep our minds averted from ourselves at all costs, and now the psycho-analyst, supporting the teaching of the Church in all ages, tells us that all this business and pre-occupation so far from necessarily being a sign of health may be the hall-mark of a diseased personality. It is no use trying to run away from disease.

Now, how does the psycho-analysis specially apply to religious education? We saw that the 'unconscious' mind is for ever storing up and registering experiences unknown to the conscious mind. The fundamental principle of the reformed Sunday School, which insists that all activities of the School shall be conducted in an atmosphere of reverence, is justified. In a reformed Sunday School, e.g. there exists a spiritual atmosphere, and the quietness, the orderliness, the reverence, all make their silent appeal and are registered upon the unconscious mind of the child. Apart from, and in addition to, anything that we may teach directly, there must be a great deal of indirect teaching and character building resulting from the mere fact that the children are placed in an atmosphere of reverence.

In a similar way the unconscious mind of the child will be always registering impressions of the teacher's manner. If he is careless and unsympathetic in his work, no amount of talking about neatness and order will make the children careful and orderly. If he calls in a loud and irritated manner for them to be quiet, he is really giving them a suggestion to become more noisy. If he is afraid the children will not obey him, the idea of disobeying is at once suggested to them by his voice and manner. Because the unconscious mind is for ever alert, it follows that children are more influenced by the actions, manner, tone of the voice and general demeanour of the teacher than by what he says. It is not so much what we teach that matters as the atmosphere that surrounds our teaching.

Another important way in which the psycho-analysis touches religious education is in connexion with the psychological doctrine of the 'complex.' To understand this we must consider the question of 'instincts.' (These have already been fully discussed in Chapter IV.)

If an instinct is repressed it becomes a 'buried complex,' and this is very dangerous. Unmarried ladies in whom the parental instinct is strong sometimes lavish their affection on dogs, cats, and parrots. They should, of course, do something like teaching, or nursing, or infant welfare, where the emotion can be satisfied legitimately. A great deal of the vogue for spiritualism is due to the buried complex. Man is naturally aware of immortality. But he refuses to hear the voice of the Church on the matter and the instinct is satisfied by spiritualism. That is not the whole story about spiritualism but it explains some of its popularity.

If an instinct is repressed it goes underground and 'goes bad,' and you have then a very dangerous state. Now, all the instincts will become 'complexes' if they are not allowed to be expressed. Curiosity will become a morbid and secret thing if children are not enlightened. Pugnacity will result in open or covert rebellion if not properly directed. The whole question of discipline depends upon not arousing the 'Contrarient Idea.' If you repress the instinct of self-display you have nothing in the way of emulation and rivalry to appeal to. The instinct of self-abasement repressed produces wholesale irreverence and profanity. It is an excellent thing to teach children to order themselves lowly and reverently to their 'betters' and let them know that they have betters and many of them! Jack is not as good as his master! A repressed instinct of parental love produces callousness and self-love and heartlessness and a generally superficial character. When curiosity becomes a 'buried complex' you get wholesale mischief and wanton destructiveness. It is the great problem of teachers and others to see that in their system there is no possibility of producing 'complexes.'

In conclusion, the student of psycho-analysis is full of hope. He sees in the new understanding of man's unconscious mind, which I have tried to indicate, a factor of immense importance in religious education. Psycho-analysis properly used is a means of enlightenment ; it enlightens teachers on the subject of their own and their children's hidden and unconscious motives. It reveals to them why they and their children act as they do, and so it enables the clergy and Sunday School teachers to conduct their educational processes more effectively.

The future of psycho-analysis is mainly within the sphere of education. A course of psycho-analysis will probably become to be regarded as an essential part of a Sunday School teacher's and priest's professional training. Then we shall enter upon a new era.

Deep down in the unconscious mind there is a source of energy which can be properly tapped and utilized, and the results will be out of all proportion to the ordinary results of religious education in Sunday School or in Church.

THE END

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